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3

A
LEARNED
AND

GODLY SERMON

Preached on the XIX. day of *December*,

Anno Dom. MDCXXI. at the Funerall of

Mr. ROBERT BOLTON Batchelour in Di-
vinity and Minister of Broughton in
Northampton-Shire.

492. a25
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By Mr. NICOLAS ESTVVICK,

*Batchelour in Divinity, and sometimes fellow of
Christs Colledge in Cambridge, and now Mini-
ster of Warkton in Northampton-Shire.*

Revised and somewhat enlarged by the Author, and now at
the importunity of some friends published.



LONDON,

Printed by George Miller dwelling in *Black-Friers. 1633.*

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*Right Honourable, Right Worshipfull,
and beloved Brethren,*

IF that my weake desires concurring with
your hearty prayers, could have pre-
vailed with our good G O D, we should
not have met at this time in this holy
place upon this sad occasion; you of this Parish
should have still enjoyed your faithfull Pastour, and
we of the Clergie a deare brother: but the L O R D,
to whom it is meete we should all submit, having set
bounds to his and to all our lives as to the sea, *hither* Iob 14. 5.
shalt thou goe and no further, hath otherwise disposed.
O Broughton Broughton, how happy hast thou beene in
the blessed Ministry of M^r. Bolton? and if thou didst
not see thy happinesse when he liv'd, thou art like to
feele it to thy griefe now he is dead; thou hast had a
golden season of grace, and time was when thou
mightest have gloried in the L O R D for sending thee
in mercy a more skilfull, a more painefull, a more
powerfull teacher than any of thy neighbours have
had round about thee: thou hast not beene more
exalted this way above others, then thou art now,
alas, dejected below them, being at this present as a
flocke

flocke of sheepe without a particular shepheard; and if thou hadst leave to name his successour thou mightest seeke from one end of the land to another in thy choise and yet not finde in all points a man matchable to him; he was a bright and a shining lamp, if any of thy inhabitants doe sit in darkenesse their ignorance is altogether inexcusable: hee lifted up his voice in this place many yeares together like a trumpet; if any of thy inhabitants are not awakened out of the sleepe of sinne, they may now goe on more securely in this dead sleepe, but woe to them, it will be easier for *Sodome* and *Gomorrab* at the day of judgement then for them. I pitie your case (good friends) and bewaile your losse: but why do I name your losse? it is my losse, and a common losse, we are all of us sharers, though not all alike in this judgement. **L O R D**, that thou shouldest suffer such a wretched sinner and an unprofitable servant of thine as I am, yet to live and deprive the visible Church of so worthy an instrument of thy glory as *Mr. Bolton*! Holy father, we may thinke had it stood with thy holy pleasure, that it had beene good for thy Church, if his life had beene spared with the losse of many of ours: he was a deepe chanell in whose justly deserved commendations the streames of eloquence which in former ages flowed from those great and godly Orators, the two *Gregories* both of *Nazianzum* and *Nysse*, from great *Basil* and golden mouthed *Chrysostome*, from Saint *Ambrose* and Saint *Ansten* might have emptyed themselves and yet not overflowed the bankes: and what doe I then come hither with my distracted thoughts and trembling heart, which if
ever

ever I had any gift in encomiasticall and laudative Orations have many yeares since willingly neglected it and so lost it. As *Gregory Nazianzene* spoke of his *Basil*, I have for my part as great reason to speake of our sometimes deare and now blessed Mr. Bolton: I admired him while he lived and honoured him in my heart, and to speake of his excellencies wherewith the Lord had plentifully enriched him, is a burthen too heavic for my shoulders, and a verie hard taske for those who doe nothing else but study Oratorie: all that I can speake in the praises of this godly man, falls short by many degrees of his worth, whose memory is pretious and shall be kept greene and flourishing as the rod of *Aaron* laid up in the Tabernacle.



THE TEXT.

PHIL. I. 23, 24. *I desire to be dissolved—*



He Apostle *S. Paul* was in a strait or divided betwixt two affections carried to different objects and they were in a sort contrarie; one way hee was drawne with a desire to bee with **CHRIST**, farre from the *Philippians*, even as farre as heaven is from earth; another way hee was drawne with a desire to continue with his beloved brethren warring on earth, and to bee for a time far removed

1 Sam. 34. 14.

removed from CHRIST; the necessity of his brethren did move him to desire the former, his great love to CHRIST did incite him to long for the latter: betwixt these two affections the Apostle had a conflict and he was so perplexed that he knew not whither to turne him, knew not what to choose. We read that *David* was on a time in a great strait, but apparent were the differences betwixt the present perplexity of this our Apostle and that of *David*; *David* was in regard of evils proposed, this was for the enjoying of good; his necessity was touching evill which could not be avoided, but the Apostles was free and voluntary, his perplexity somewhat concerned himselfe, the shunning of his owne evill; but the Apostles was for the good of others which was joyned with his owne hurt. Behold heere as in a perspective a heart truly Apostolicall, wherein he shewed at once both great love to CHRIST desiring to be with him, and withall great love to his brethren desiring to abide with them for their profit.

I begin with the first of these, *Pauls* desire in respect of himselfe, wherein are observable three particulars:

1. The desire it selfe, and that was to depart or die.
2. A reason implied of this his desire, for then he should be with CHRIST.
3. His censure or judgement of that estate, to bee with CHRIST is best of all: Let us open the words first, and then raise Observations out of them for our edification.

Ἐνδύμιαν ἔχον) it is word for word, *having a desire*
and

and this is somewhat more then simply to desire, for it is not a vehement, earnest and continued desire, a desire which is in action and working till we have our desire accomplished, whereas to desire simply may be a sudden motion or momentane passion.

1. *ἡμετεροι*) Some translate the word passively, to be dissolved or loosed, and it is done when things mixt and compounded are resolved into their parts and principles, now because the soule is (as it were) included in the body and cannot enjoy CHRIST fully till that composition by the body be resolved by death, therefore doth Saint Paul earnestly desire this resolution.

2. Or it may signifie to returne as the word is taken else-where, *the LORD will returne from the Wedding*, which sense is not dissonant from the scope of this place; for the spirit being freed from the body returneth to GOD that gave it, and what else doth the Apostle now desire but to returne unto CHRIST by whom he was sent to preach the Gospel?

Luk. 12.36.

3. It signifieth, to loose anchor, or as *Chrysostome* renders it *ὑποσκαπας* to flit or to change our place, and so its a metaphor from mariners imparting a flitting or sailing from the state of this present life by the ship of death to another port, to saile as it were from one banke to another.

It is not much materiall which reading we follow, they all of them doe agree in the maine point and substance, and doe afford an observation which might be enlarged and set forth with variety of colours, and strengthened with long discourses, but as they

they which have a long journey to goe and but a short time allowed them, must make but a short stay in any one place, and as painters many times use onely to draw out the heads and superiour parts of men, leaving all the other parts and lineaments to be proportionably supplied by the wise beholders, even so must I at this time propound onely some generall heads of severall points without any large amplifications, and leave them and the rest to your private devotions.

Doctrine 1.

Death will unavoidably surprise us: Which is a resolution or dissolution of this exquisite frame of man, it is the dissociation of parts vnitied together, it is the taking away the structure and the fashion of this house of clay, *We must needs die, and then we are as water spilt on the ground which cannot be gathered up againe,* as the wise woman of Tekoah spoke to the King; *No man hath power over the spirit in the day of death,* neither is there any discharge in that warre, all must fight with death, and death will conquer all; our soules and bodies now met together in this neere conjunction though deare friends must be separated each from other untill the day of the generall resurrection, and keepe them now as charily from dangers as we can, yet will these earthen brittle vessels be broken asunder, which all sorts and rankes of men are bound to looke for at all times, *Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the ballance they are altogether lighter than vanity;* a marvellous debasing of all men! Let men be put in one end of the ballance, and vanity in the other, and the Psalmist doth assure us that vanity will weigh

1. Cor. 5. 2.

2. Sam. 14. 14.

Eccles. 8. 8.

Psal. 62. 8. 9.

weigh downe man and man is lighter then vanity it selfe. *Iob* sets out his life by comparing his daies to a swift ship, and to an Eagle that hasteth to the pray, yea and he further saith, they are swifter then a post, then the birds in the aire, the ships on the sea, and the swift post on the land, do proclaime to us and preach a Sermon to us of our mortality, and that this lampe many waies may be extinguished; experience sheweth us that death puts no difference, the young doe die as well as the old, the strong as well as the weake, the Kings and Counsellors of the earth as well as beggars, the Physicians themselves as well as their patients, and death is hastned by infinite diseases, whereunto all the living are subject, and these are within us, and a thousand accidents to further death without us, and which is the foundation of all our evils by our owne sins, whereby wee doe provoke the LORD of our lives to anger, and do walke every day over a mine (as it were of gun-powder, subject every moment to be blowne up by the LORDS displeasure: and Saint *Cyprian* excellently sheweth the declining state of the world how the strength of the husbandman in the field, of the mariner on the sea and the souldier in the campe is weakened; *canos videmus in pueris*: and it is well for us that our lives are shortned and that our daies do not ordinarily attaine to the tenth part of those that lived before the flood, and that both in regard of the wicked and the godly. First touching the wicked, to repress their outrage and impudency in sinning; this very thought that they may die ere long, and cannot live very long, in reason should abate their violent and exorbitant

B

courses

Iob 9.26 v.25.

Iob 3.14.19.

*Cbrystostome ob-
serves it as a
worke of mercy
to sinners to die
speedily, Hom.
li. 29. in Gen.
Quo esset vita
diuturnior, eo
fieret culpa
numerosior,
Ambr. de Bono
Mortis, c. 4. &
longè illis plus
damnatio pro-
fuisset ne in-
crementa face-
rent peccatorū
idem cap. 7.
eiusdem libri.*

*Heb. 10. 34.
& 37.*

Vse 1.

*Psal. 90. 12.
Psal. 39. 4.*

courses, if they are transcendently wicked now when death is at hand, what *Nimrods* would they be if they had in the ordinary course of nature, eight or nine hundred yeares before them to live in? if their damnation now shall be most dreadfull, how much more intollerable would it then be, the number of their sins adding fuell (as it were) to the fire of hell, and the **L O R D** in justice measuring out to them a proportionable degree of vengeance to their sins: hence wil their accounts be so much the easier, and their stripes so much the fewer. And this makes likewise very much for the exceeding comfort and good of distressed Christians; infirmities, temptations, poverty, reproaches griefe of passion for their owne and of compassion for their brethrens miseries are a great burthen to them, how much heavier would it be if this burthen was to presse them downe many hundred yeares together? this much allaiies their sorrow, that all these evils are but as clouds which soone ride away, or as a tempest though violent yet not permanent, a sharpe yet but a short winter, here is our Scripture comfort, the time to beare them is but short.

This consideration of our mortality should in reason move us to seeke to heaven for helpe that we may effectually remember our condition: the holy servants of **G O D** our presidents herein have prayed to the **L O R D** for this purpose: thus did *Moses, teach me to number my daies*; thus did *David, make mee L O R D to know mine end*: in their blessed steps let us tread, and their example let us follow, it is a wonder that we should need to bee remembred hereof, that wee should bee such strangers in the world that there

there is need of that proclamation still to sound in our eares, *all flesh is grasse and the beauty of it as the flower of the field:* were we indeed as *Adam* was at the beginning of the world who saw no spectacle of death before his eyes, we might have some probable excuse if we thought not of our departure: But what can we alledge for our selves when we have had the experience of all ages? goe into any part of the world, and aske them in the Prophets words, *your fathers where are they? and doe they live for ever?* even this place and this meeting doe preach unto us our mortality. Where are then those Epicures in *Esay*, which promise to themselves continuance in their desperate waies, *to morrow shall be as this day and much more abundant,* nay and which is more abominable, do take occasion by the shortnesse of their lives to *eat and drinke because to morrow they must die: come on therefore* (say they) *let us fill our selves with costly wine, and ointments, and let no flower of the spring passe by us, let us crowne our selves with rose buds before they be withered, let none of us goe without part of our jollity, let us leave tokens of our joyfulness in every place, for this is our portion.* These sinners are likely to see the daies when they shall wish themselves toades, serpents, or any loathsome creatures rather then men and women, and yet as desirous as they shall be of that exchange of their estate they shall not have it, but shall remaine wofull men and women for ever.

Esay 40.

Zach. L. 9.

Esay 56. 12.

Esay 22. 13.

Wisdom 2.

6 —

2.

This Doctrine serveth likewise for the reproofe of those who neglecting principally to depend on the immortall G^od, doe sinfully relie on others which are mortall like themselves; thus the Subject

Psal. 146. 3.

Iob 8. 13.

Ezek. 10. 9.

Psal. 146. 4.

Fox A. H. pag.
1480.

relyeth on the Soveraigne, the servant on his Lord and Master, the wife relyeth on her husband and the children on their parents, and all this is done contrarie to our duty; *trust not in princes nor in the sonnes of man, and why so? there is no helpe in them: their breath goeth forth, and they returne to their earth.* Truly they are like the running waters, our done, *i.e.* our faith can find no rest for the soles of her feet in any of the sons of men, *such hope is like the house of a spider,* one sweepe of Gods besome will easily make both their objects of their hope, & their hopes to be in the dust: it is as a broken reed, to leane on, it will both deceive & pierce them: the whole world runs on wheelles, look Eastward, or in the West, North or South, you shall see nothing but inconstancie in all the parts thereof. Oh how safe and *happy then are they which make the* GOD of Iacob *their helpe and whose hope is in the* LORD *their GOD,* whose hearts and eyes are fixed upon him; how hard soever the world goeth with them for the present, all shall be well assure your selves with such in Gods good time, he will provide all shall be well, he will helpe the husband, he will comfort the wife, he will guide the servants, he will preserve y^e good, yea rather then it should be undone (with reverence be it spoken) he will rock the cradle, they are the words of the learned Martyr B. Hooper.

This doctrine doth check al vaine glorious & proud persons, which *Narcissus*-like do dote on themselves, their own beauty or strength or any ornament of the body, which may like *Ionas* his gourd in one night be withered. Who is more odious in our sight then a proud beggar? & nothing is more hatefull in Gods eyes

eyes then a proud man or woman, who are but meate for the filly crawling wormes to feede upon, and if thou knowest not thy selfe, go to the graves of those which have been most lovely and beautifull in their dayes, in that picture and glasse maist thou view thy selfe, there maist thou behold the mysteries of our nature, as *Gregory Nyssen* speaketh and excellently enlargeth this point, Hast thou not (saith he) seene a heape of dead mens bones? hast thou not seene their skulls without flesh, a grim spectacle to behold, the very eyes being wasted & turned into dust? hast thou not seene their mouthes (as it were) grinning and shewing their corrupted teeth and their other bones lie scattered in the grave? if thou hast seene these, thou hast in them seene thy selfe: where are the tokens of flourishing age? where are those beautifull checkes? where is bloud & colour in the lips? what is now become of those sparkling and lovely eyes? what of the comely nose placed in the midst of the cheeks? where are those lockes of haire which were wont to adorne their heads, &c? what is become of all those things which do increase thy pride? tell me, what dreame is more vanishing, what shadow more flitting then is thy beauty or any other thing wherof thou gloriest?

Gregory Nyssen,
in *Matth. 5.*
Beati pauperes
spiritu. Ser. de
Beatis.

Fourthly, those also are to bee reprovved which are earth-wormes, and doe labour inordinately and immoderately for transitory riches, which are carefull for very trifles, and carelesse for matters of greatest consequence, which toile uncessantly for an estate to leave to posterity, and are compared by *Bartholomew* to children following butterflies, they must sometimes go out of the way

4.

Iob 1. 10.

Knolls Turkish
Historie pag. 73.

in their pursuite, they may misse, and if they catch, its but a flie to besmeare their hands, *Naked we came into this world*, and whatsoever we have gotten here we must leave it all behinde, for *naked shall wee goe out of the world*. *Saladine* a Mahumetane the great Turke may teach Christians a good lesson; he caused a Proclamation to bee made by one of his Priests, a shirt fastned to a speare in manner of an ensigne, saying, this is all that *Saladine* Conquerour of the East caries away with him of all his riches: Indeed it is not all, they carie with them a guilty accusing conscience, which will extort from parents curses to their children, because that they to make them rich became Usurers, unmercifull Land-lords, deceitfull in their dealings, and worldly minded; we can pitie others in their miseries, and shall we have no compassion on our owne soules? shall our owne soules now be vile to us, in comparison of which all the kingdomes of the world are but trifles? for *what shall it profit a man to win the whole world and to loose his owne soule? or what recompence shall a man give for his soule?* if the soule perisheth, then all the world is gone with us.

Matth. 16. 26.

5.

This Doctrine should teach all sinners a point of spirituall wisdom, not to deferre our repentance and seeking to make our peace with **GOD**: the children of this world are wise in their generation, that if they be tenants at will and courtesie and certaine ere long to be thrust out of their houses, they would looke abroad to provide else-where, they would run all the countrey over to get an assurance of an earthly house, and wilt not thou whiles thou maist provide for the eternall welfare of thy soule? if a man was hungry and

and had twenty or thirty dishes set before him, and he knew poyson was in one of them, the danger of that would make him be afraid of all the rest; & thou hast a desire to live, twenty or thirty yeares that in possibility are before thee, which thou maist happily live, but in one of them, thou knowest not which, death in probability will come to thee, should not this prepare thee for death alwaies? men that are wise and have enemies, keepe continuall watch and garrisons in frontier townes for feare of a sudden surprisall: death continually shootes his arrowes abroad; sometimes he mortally smites those above thee, sometimes those below thee, and thou seest some fall dead hard by thee: if thou givest thy soule to Satan in thy life, how canst thou hope that G O D will entertaine it at thy death? Oh then why shouldest thou for the pleasures of unrighteousnesse for a very few daies (litle dost thou know how few) destroy thy soule forever? doe thou whip thy soule with the lashes of divine sentences to follow after G O D, as Saint *Austin* did his, when it was backward and resisted this heavenly worke of thy conversion, and let not those *nuga nugarum & vanitates vanitatum*, of those antient sins which did shake his coate and whispered in his eares, dost thou leave us now, and must wee part forever? let not these bosome sins I say detaine thee in the prison of the divell, but shake them off as Saint *Paul* did the Viper, that they may doe thee no hurt. Neither doth this concerne the unregenerate onely but those also which through the policie of hell have disgraced their profession, instantly to arise from their sin by unfained repentance, a duty praise-worthy

August. Conf.
l. 3. c. 7.

c. 11.

Acts 18.

worthy in any, and to be practised by the greatest men on earth. Many heroicall vertues were in King *David*, for none is he more to be honoured then for his repentance: it is a goodlier sight to see a King on his knees feeding upon the bread of sorrow, and mingling his teares with his drinke, then to vtter diuine Proverbs with wise *Salomon*: and what our Saviour spoke of watching, the same doe I speake of repentance, I say unto you all repent, if you are in the field remember *Abel*, if you are a feasting remember *Iobs* children: when you goe to bed, that you might holily compose your selves to rest, you may commit the keyes of your doores, much more your lives into the hands of G O D, remember the first borne of Egypt which were slaine at midnight by the Angell of the L O R D: let Adulterers remember *Zimri* and *Coxbi*, and drunkards, King *Ela* slaine by another *Zimri*; if you walke in the streets, remember those on whom the tower of *Siloe* fell, if your hearts begin to turne to the love of the world, remember *Lots* wife: that which befell them may befall us, it will be then our wildome by G O D s grace to prevent sin, and if we fall into sin, our next wildome will be to repent of the sin we have fallen into.

1. King. 16. 9.

6.

Gal. 5. 10.

Ioh. 9.

Another dutie which naturally doth arise from this Doctrine is, to loose no time in doing and in receiving all the good we can; this is the day (appointed to worke) and how short this day is, the L O R D alone doth know, but this we know, *the night commeth wherein none can worke*. Shall the sun stand still for thee, as it did for *Ioshuah*? or goe backe as it did five houres for *Hezekiah*? do we thinke we can do good
in

in another world when we do no good to speake of
in this? be not deceived with this dangerous error,
and hurtfull pretention of doing good hereafter,
whatsoever thy hand findeth to doe, doe it with all thy Eccles. 9. 10.
might, and the reason is good: for there is no device,
nor worke, nor knowledge, nor wisdom in the grave whi-
ther thou goest. Vaine hope of future performances
hath undone many: loe thy seed whiles the seed time
lasteth, if thou lookest to have a crop, and harvest.
We may have this from the birds of the aire, *the* Ier. 8. 7.
turtle, the storke, the crane, swallow, know their appointed
times; the waifaring man hee travels whiles it is
light, then he knowes he is under the protection of
the lawes, the sea-faring man he observes the winde,
the smith he strikes whiles his iron is hot, nay we
may learne this wisdom from the divell himselfe,
he rageth and doth all the mischief he can because his Apoc. 12. 12.
time is but short. Thus of doing good, and so like-
wise must we let no opportunity slip of receiving
good, lay hold of every season which may be an ad-
vantage to get heaven, to strengthen and increase spi-
rituall graces, be glad if thou canst heare the Word
preached on a working day. Saint Basil he preached Basil 3. Ser. in
on a working day, and tells his auditors their Hexam.
thoughts and desires, that he would be short that
they might go about their labour. If such thoughts
possesse our hearts at this or any other time, let us
repell them, and remember what the holy father
there speaketh, the time spent in G O D s service is
not lost, for G O D (to recompense them) re-
moves troublesome businesse, gives promptitude of
minde, or strength of body, sends customers to buy
their

their wares, and if he doth none of these, yet (are they no losers by their paines, for) he gives them a rich treasure in heaven.

7.

Rom. 13. 11.

Lastly, this point may teach G o d s children patience in all distresses, and afford them sound comfort in all estates: they are neerer heaven now, salvation now is nearer to them then when they began to believe; sin and Satan do now disquiet them, but they shall not do so for ever. Many a one can be content to endure hardship a few yeares, nay to be a galley slave under the Turke seaven yeares, if he had assurance of a great lordship after that time was expired, (chooseth rather to be a bondman upon those termes, then to be a free man without them: exercise long-suffering (good Christian) there may be but a day, or moneth, or yeare, but a litle time betwixt thee and the joyes of heaven. Who would not admire the state of such a beggar, who every houre was in possibility of a kingdome? but behold a greater reward by G o d s promise is due to all his children, then this earth can afford; more glorious things shall be theirs, then ever *eye hath seene, or eare hath heard, or the heart of man can conceive*, which without all doubt by comparison at least are true of the joyes of heaven. Why then shouldest thou O Christian soule be cast downe, or why shouldest thou be in vaine disquieted? surely if thou wouldest seriously consider that thy heaviness shall be suddenly turned into unspeakable joy, that all thy teares shall be for ever wiped from thy eyes, and that these *momentarie afflictions* do proportionably *worke unto thee, an exceeding weight of glory*, thou hast

1. Cor. 2. 9.

2. Cor. 4. 17.

no reason to be much dejected for them.

Thus much of the first Doctrine, the second followeth; but that we may build upon a good foundation, we must first declare the meaning of those words on which we must ground our ensuing Observation.

I desire to depart and to be with CHRIST To be with CHRIST. Why was not Saint Paul with CHRIST? was not *his conversation now in heaven?* and was not the streame of his affection caried to CHRIST? was not he with him in the spirit as with the *Colossians*, rejoycing and beholding his happiness? doubtlesse he was. But this being with CHRIST was not that presence which he desired; it was a neerer presence, to be where he was in the highest heavens, and to *behold the glory which God the Father had given him*; desire is the daughter of indigence and want some way, and himselfe doth plainly tell us, *whilest we are in the body*, as now Saint Paul was, *we are absent from the LORD*; you may be pleased to observe a difference betwixt these phrases, of CHRIST his being with us, and our being with CHRIST, it is one thing for CHRIST to be with us, this benefit is enjoyed in this life, he promised to be with the Apostles, and his Successors, and so by Analogy he is with all his mysticall members to the worlds end, but it is another thing for us to be with CHRIST; this honour is reserved for the world to come, and it is a state of blessednesse as he spoke to the theefe on the crosse, *this day shalt thou be with me in Paradise*. Whence I doe observe, that

Phil. 3. 20.

Colos. 2. 5.

Iohn 17. 24.

2. Cor. 5. 6.

Matth. 28. 20.

Luk. 23. 43.

Doctrine 2.

The faithfull soule when it departeth out of this life is

2 Cor. 11. 23-

Lib. 4. diff. 24.
Sect. 3.

Rom. 8. 1:

immediately after death with CHRIST. If the soule of *Paul*, why not the soule of other faithfull ones? Saint *Paul* I know whilest he lived, was a man endued with singular zeale for CHRIST and holinesse of life, and exercised with more then ordinary miseries and persecutions; himsele reciteth a Catalogue of many of them, but as it is not the degree of faith, but faith that justifies, nor the measure of graces but the having saving graces in truth, that assures us of GODS gracious acceptance of us in this world, so doe they also by GODS free promise obtaine reward in heaven, instantly upon the dissolution; as Saint *Cyprian* spoke to *Demetrianus*, though a blasphemous Ethnick, that if he would at the end of his life pray to GOD for the pardon of his sins, beleeve, and confesse him, he should be translated *sub ipsa morte* to immortality, *ad finem ferè*: why not? the soule being purged clearely from the impurity and staine of sin by the completion and state of grace, which gets full dominion in the very moment of her departure out of the body, as *Alexander Halensis*, *Durandus*, and other learned Schoolemen have resolved, and it is not defined in that Church whether the deordination of the will, and whether vitious affections (as too much love to wife and children) remaine in the soule, saith *Estius*, yet do we grant this to be true, that the more gracious any man is in this world, the more is he now respected of GOD, and the more glorious shall he be hereafter. The point it selfe is clearely proved by the New Testament, *there is no condemnation to such as are in CHRIST IESVS*. None, and therefore not.

not to Purgatory paines. For the name damnation
 extendeth to Purgatorie, saith *Tb. in 4. Senten. dist. 45.*
q. 2. Sixtus Senensis l. 6. Annotat. 47. No condem-
 nation saith the Apostle, yes that there is damnation
 to the fire of Purgatorie, saith the Iesuite *Malon.*
 Whether will you beleeve? againe *we know that if*
the earthly house of this our tabernacle shall bee destroyed,
wee have a building not made with hands, but eternall in
the heavens. Saint *Chrysostome* rendreth *id est* if by *ὅταν*
when, to note the time immediately after death, hee
 saith *ὅταν* not *ἔστω* we have, not I know not after
 how many yeares, we shall have: which may further
 appeare by the Apostles scope which wasto admini-
 ster consolation to the afflicted, as appeares by the
 end of the former Chapter, that they should af-
 ter death go to an eternall house, *statim post mortem*
acquirenda, forthwith to be possessed after death as
Estius sheweth out of *Photius, Anselme* and *Thomas*,
 which else could be but small comfort unto them, if
 they believed they should be detained in a fiery pri-
 son for hotter and more intollerable then any pu-
 nishment in this world can be; and that the soules of
 the faithfull were in a state of happinesse before the
 ascension of *CHRIST* into heaven is cleare,
 (though neither they nor the Angels were so happy
 for degree as after the incarnation of our Saviour, is
 generally concluded, and by cleare demonstrations
 confirmed): the point I see is cleare, I build not my
 faith on the booke of *Wisdome* though it binds Pa-
 pists to the belief thereof, that saith, *the soules of the*
righteous are in the hands of GOD, and there shall no tor-
ment touch them: no torment, then not the torment of

Malon against
B. V. lib. p. 493.

2 Cor. 5. 1.

Lib. 4. dist. 25.
Sec. 2.

Wisdome 4.
13. 3.

Ezek. 18. 22.

Eccles. 11. 26.

Alphös. à Castro
cōtra bar. bar. 5
Bell. l. 1. de beat.
6. 3.

Purgatory, but behold a cryſtall ſtreame which is able to quench the flames of Purgatory; if a wicked man will turne from all his finnes, &c. he ſhall ſurely live, he ſhall not die: all his tranſgreſſions that hee hath committed ſhall not bee mentioned to him. How doth he not remember, if he doth ſo ſeverely puniſh that it paſſeth the imagination of man to conceive the greatneſſe thereof? can there be a backe reckoning for that which ſhall never be remembred? and ſaying, that not a few but all his ſins ſhall be forgotten, will he yet puniſh them to ſatiſfie for any ſins at all? and is it not an eaſie thing unto the LORD in the day of death to reward a man according to his waies. Call you this a reward, for a good man to be thruſt into a place of torment? this preſent life is a time of working, ſtriving, running, ſowing, and godly living, after death is the time of reaping, of receiving wages, garlands and crownes, an unjuſt thing it is to detain the labourers wages, which reaſon I ſuppoſe is ſtrong againſt Purgatory; and how is it imaginable that if the good in the old Law ſuppoſed they went firſt to torment, that they did not tremble for feare of death? how could they (as they did) depart in peace; and how is it imaginable that GOD who appointed ſacrifices for all ſorts of ſins and pollutions ſhould appoint neither expiation nor ſacrifice nor ſatisfaction to be made for the ſoules of the dead! ſurely there appeares not to us any token of any ſuch thing, and therefore we may fairly conclude, that all the ſoules of the righteous then were tranſlated into a ſtate of happineſſe.

This Doctrine being thus briefly cleared, we
may

may from hence draw many conclusions.

Hence it followeth that the soule dieth not with the body, as the Sadduces that pestiferous sect amongst the Iewes did damnably maintaine; for as they denied the resurrection and the being of Angels, so did they say, there was no spirit, no spirituall substance at all, saith *Scaliger*, which without all doubt, is the truth in the judgement of *Sculietus*; so grosse were these Sadduces in their apprehensions: & as a wicked branch of this sortish stocke of Sadduces, there sprung up certaine Arabians which held that the soule perished together with the body, as witnesseth *Eusebius*. A fit doctrine for enlarging the kingdome of the diuell: but that the soule is immortall my Text proveth, how else could it part from the body and be with CHRIST, unlesse it was a separable substance, sith the body is not with CHRIST till after the generall resurrection: whence is there in naturall consciencethat accusing power for sin, that feare of wrath, but from this principle that the soule is immortall: never make any question of this, when thou diest, thy soule which is thy better part dieth not, but is taken out of thy body as a candle out of a lanthorne, and immediatly placed either in blisse or in torment.

Hence may we in the second place conclude against the Anabaptists, which though they went not so farre as the Sadduces to denie the resurrection, yet did these fantastiques dreame that the soule sleeperh till Doomes day, and is in a state of insensibility like some creatures in winter, *insecta*, till they be quickned and revived by the heate of the sun, so they

Vse 1.

Acts 23.8.

*Exercitat. Evāg
l. 1 c. 23.*

*Euseb. Eccles.
Histor. l. 3 c. 36.*

2.

*Bullinger contra
Anabap. l. 4 c.
10.*

of

of soules, till they be raised by the power of the LORD at the last day? but how then could Saint Paul be with CHRIST? but to say no more against these silly dreamers. I proceed.

3.

In the third place, that conceit also falls to the ground which prevailed with many of the antient fathers and with some later writers, that the soules of the righteous see not GOD till the last day, but are kept in certaine receptacles in expectation thereof. I see no profit to the auditory by naming them; the learned if they please may reade, many of their names in *Sixtus Senensis*. But how then (say I) could Saint Paul be with CHRIST? this opinion is an unworthy conceit condemned by the Church as robbing heaven for the present of its blessed inhabitants.

*Sixtus Senensis
bibl. San. lib. 6.
Annotat. 345.*

4.

Fourthly, hence also doth it follow, that though CHRIST as touching his divinity is every where present, for else he was not GOD, yet to us in this world he is absent as touching his bodily presence. For what is it to be with CHRIST, but to be present where CHRIST is bodily present? and againe, *whiles we are in the body, we are absent from the LORD*: the Apostle then was ignorant of that unhappy perplexed point which some seeme to defend, the ubiquity of CHRISTs body, for howsoever his humane nature (especially in the state of glory) is adorned with admirable gifts, and advanced to the highest dignity, honour and domination, yet do the natures of CHRIST personally united remaine distinct both in essence, properties, and operations. Yea, and themselves confesse that the divine properties be-
long

2. Cor. 5. 2.

long to the humane nature, nor by any physicall transfusion from one subject into another, but it is onely personall and communicated to the humane nature by the grace of personall union: infomuch that the humane nature (as they say) is omnipresent not in being but in having, not in it selfe but in the person of the word, and thus doe they in words at least denie what they seeme to contend for.

*Hunnus tractat.
de personâ Chri-
sti, pag. 12.
Philip. Nichol.
l. 1. de omnipra-
sentia domini
Christi cap. 6.*

From hence likewise it followeth that there is no Popish Purgatory; the fault is clearly remitted, and so there can be no satisfactory torments required. **G O D** should (me thinks) but mocke us, if they say true, as if he should say, I pardon thee thy offence, but I will punish thee for it, I acquit thee of the debt thou owest me, but not of the paiment: but why should not the soules of the righteous dying in faith be carried instantly into heaven, as well as the soule of a man newly baptized comming to that holy Sacrament in due manner, and dying before he hath committed a new sin, although he was free of sin before? there is no question of this latter, and why should there be of the former? and if they cannot goe to heaven because **G O D**s justice must be satisfied, what will become of all those that die a little before the judgement? and much more is the difficultie increased in those which passe in a moment from mortality to immortality at the very comming of **I E S U S C H R I S T**. But I mervaile not if Papists do contend for this Purgatory, as being indeed one of the best fires that ever the Pope and his Clergie have had for the heating of their kitchins. For let this be granted that there is such a fire, and that the torments there

5.

D

and

*Discipulus de
tempore ser. 60.
libra 2.*

Apoc. 9. 5.

Pro. 17. 2.

*Fox Afl. pag.
249.*

6.

*Isidore Lydius
Note in disputat
Taber. pag. 102.*

and in the place of the damned differ but in duration, and there are no torments in this world comparable to those in Purgatory; let their preachers tell their people such a supposition as this is, if a soule had been tormented in Purgatory thirty yeares, and had by an Angell a choise either to stay in Purgatory one day long, or to returne into the body and do this penance a hundred yeares together, to tread onely on iron nailes which will pierce the feet, to drinke gall mingled with vineger and to eat the coursest bread, to be cloathed with camels haire, to lie on the ground, and instead of a bolster to have a hard stone for thy pillow, the soule would rather do this penance a hundred yeares together, then to endure in Purgatory one day, saith their Preacher. By this and such like doctrines the consciences of their disciples are stung as with scorpions; and it is like a gift whither soever it turneth, it prospereth, then may they worke them like soft waxe by their charitable promises to apply the meanes for their ease and releefe out of the place of torments. What a wofull speech was that of our *Richard I.* who committed his soule to Purgatory till Doomes day.

Sixthly, this Doctrine overthroweth their Popish prayers for the dead, directed unto *G O D* to ease them, and free them from the paines of Purgatory, yea and that kinde of kindnesse to which many that do professe the Orthodox doctrine, do unwarrantably use in words, and further, as a more durable monument of their mistake, do write upon the grave stones of the dead, *G O D* be mercifull to the soule of this dead man. For are they with *C H R I S T*? then do their

their prayers bring no profit to the dead, but hurt to the living. For to speake the fairest of them, 1. Such prayers can be no better then an *idle word*, for which we must give an account at that day. 2. They are an injury to the dead, and do virtually imply, that such as pray for them are not perswaded they are in happinesse for whom they pray. 3. This practise although it might be perhaps by some qualification justifiable in the intention of the speaker, yet may it breed danger in the conceit of the hearer, who may turne thy voluntary devotion to harden him in the dangerous error of that opinion; if then no benefit redounds either to the dead, thy selfe, or the hearer, its best to leave those formes of prayer which are made for the dead. But ignorant persons being reproved are bold to replie in this foolish manner, what would you have us say of the dead, would you wish us to revile or curse them? Oh perverse mindes! as though necessity lay upon you, either to pray for them or to curse them? belike what displeaseth God, pleaseth you passing well: let us speake of the dead as Gods Word teacheth us to speake of them; sure I am, it no where enjoineth us to pray for them, nor furnisheth us with the example of any Saint to that purpose, and yet were their affections to the dead as good as yours. Cannot you use such formes of speech when you fall into mention of them, they are with God, they are at rest, they are happy, their memory is blessed, unlesse you pray for them?

But leaving now these Uses of confutation; and come to those of instruction, which are indeed more profitable for our edification, and more sutable to

Matth. 12. 36.

*Use of In-
struction.*

I.

Heb. 2. 15.

Iob 18. 14.

1. Cor. 15.

*Paulinus in vita
Ambrosij ad B.
August.*

this present occasion, and the first is,
Feare not death (O thou righteous soule) over-
much, its one benefit we reape from the death of our
blessed Saviour, to be freed from the feare of our
owne death; death is called indeed by *Bildad* in *Iob*
the prince of terrours, and by the Philosopher of all for-
midable things the most terrible, so it is to the wic-
ked, or at least there is good cause it should be so, for
to such as live without *CHRIST*, death is as a pur-
seivant sent from hell to fetch them thither: but they
that live conscionable may thinke death comforta-
ble, and they may sing that triumphant song, *O death
where is thy sting!* they may take this all-devouring
serpent without any hurt at all into their bo-
somes: they that have their debts paid, dare goe
out of the doores, and are not afraid to meete the ser-
geant; they dare looke on death and welcome him
as the King of heavens officer to give them posses-
sion of an everlasting inheritance; we feare our
friends when they have a vizour on their faces, but
put it off and we rejoyce in them. Excellent was
the speech of *S. Ambrose* to the Nobles of his city,
which with threats and flatteries were sent to him by
the *Count Stilico*, to perswade him to pray unto *God*
for the continuance of his life, which when the ho-
ly Bishop heard he answered divinely, I have not so
lived amongst you that I am ashamed to live longer,
nor am I afraid to die, because we have a good Lord.
Doubtlesse had we (beloved brethren) as much faith
on earth as there is joy in heaven, we would not be
afraid of death: this is the narrow passage betwixt
this life and our countrey: on this side the bridge we
have

have many troubles, many sins, many feares, many temptations of the Divell which should make us thinke the worse of our lives, and very willing to leave them: but on the other side, we shall be freed from all trouble, from all sin, from all molestation of the Divell, and shall be filled with all the joy our hearts can possibly desire. So that hitherto we may apply *Sampsons* riddle, *Out of the eater came forth meate, and out of the strong came forth sweetnesse.* Judg. 14. 14.

Secondly, this may serve to moderate our excessive mourning for our friends which die, we hope, in the LORD. *David* exceeded in his sorrow for *Absolon*, and was there not a cause? he did not so at the death of the infant. Let us rejoyce *Saint Chrysostome* saith, for the just both living and dead, because they are happy, let us not in an unseemely manner bewaile them by putting off our haire, baring our armes, tearing our faces, or putting on mourning garments, so saith the father; and I say, happy are they which have exchanged a base earthly tabernacle for a princely pallace, sorrowes for joy, and earth for heaven; and mee thinkes our blessed brother now deceased, if he had entercourse with us mortall creatures, would say to his deare wife lying in her teares, children and friends, as our Saviour did to those pious women that followed him; *Daughters of Ierusalem weepe not for me but weepe for your selves,* you know my fastings, my meditations, my watchings (and know you brethren that godly Ministers do purposely watch and meditate for you, when you are or would be asleepe.) You know my griefe for my own calamities and for the calamities

2.

Chrys. in locum.
2. Sam. 12. 23.

Luk. 13. 28.

of G O D S Church, and by your owne experience, you may know what sharpe combates I have had with that raging enemy the Divell, and what wounds I have received in the conflict; now do I feare no perills on the land or sea, no perills in the house or in the field, now am I victorious over Sathan and have trampled him under my feet, and now he hath nothing at all in me, and now am I crowned with glory, and would you (my deare friends) be so unkinde to me to wish me alive againe, and to run the former hazards? Kings and Queenes are willing to marrie their daughters to forraine princes, and never looke to set their eyes on them againe, and should we mourne too much for his absence, and not rather rejoyce with him for his happier estate then this earth can afford? When *Iacob* heard that his beloved *Ioseph* was alive, and governour over all the land of Egypt, his fainting heart revived, no lesse ought the consideration of the glory of departed servants of G O D cheere up our drooping and sad hearts for them, and excite us to desire the fruition of the same glory.

Gen. 45. 27.

And this is my next point to be handled, *I desire* saith Saint *Paul*, *to be dissolved and to be with CHRIST.*

Doctrine 3.

Its the foresight of heavenly glory and being with CHRIST, that makes a man desire to die: Some men indeed would die, because there is nothing in this world for them to expect but misery and shame, and these do little lesse sometimes then *call for the rockes to fall upon them*, that they might end their wretched daies as *Iob* saith, *they long for death, and dig for it more then for hid treasure*, which rejoyce exceedingly, and are

Iob 3. 21. 23.

are glad when they can finde the grave, this motive swaied not Saint *Paul*, but onely this that he might be with *CHRIST*. I grant to desire death simply, as death, is against the law of *God* and the law of nature, death is our enemy; and is not from *God* creatione by creation, though it be truly from him *visiōe* to revenge the sins of man, saith *Florus de predest.* or as others say, it is from him *ordinatione*, because in justice he ordained death corporall as one part of the punishment which was due for the sinne of man, and hence our Saviour *CHRIST* himselfe who knew no sin at all, viewing death as it is in it selfe considered, declined it, *let this cup passe*, and so did Saint *Paul* too, *we would not* (saith he) *be unclothed*, the parting of these good friends body and soule without some further end, is a grievous separation; this harmelesse innocent nature teacheth, and as death is further a meanes to cut off all possibility to profit others, and to helpe the poore Church of *CHRIST* with our labours: thus piety and grace may move them to pray with *David*, *LORD let my soule live*. These cautions are premised to prevent mistaking in the point; but now, which is to my purpose, Consider death as it is a way and meanes to bring vs to the presence of *CHRIST*, so it may be holily desired, our Saviour *CHRIST* who said, *let this cup passe*, said also as his death was our life, *I have a Baptisme to be baptized withall, and how am I pained till it be accomplished?* and not only I *Paul*, but we that are faithfull that are in this tabernacle, *do groane earnestly, ver. 2. not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life; and after, we are*

*Florus cited by
B. Vsher in his
Ser. Gatefol. pag.
152.*

2. Cor. 5. 4.

Psal. 119. 173.

Luk. 12. 50.

2. Cor. 5. 4.

willing

Ver. 8.

Basil, de laudibus
Iuliste.

1. Sam. 10. 23.

Ioh. 8. 36.

Luk 1. 44.

Luk. 10. 24.

willing rather to be absent from the body and present with the LORD. Its the love that a childe should be borne into the world, not the love of paine that makes the mother desire the travell in child birth; excellently saith Saint Basil, *properanti ad caelestem patriam, &c.* to him that makes hast to the countrey which is above, the stay in the body is more grievous then any paine, or any prison: and it is said that Peter and Andrew welcomed their crosses, as they were wont to do their dearest friends, and imbraced them in their armes, and saluted them with kisses of peace. Ignatius encouraged wilde beasts to devoure him that he might be bread for CHRIST; Martyrs went to their death with cheerefulnesse and songs, and ran to the stake as to a garland, and who would with Saul hide himselfe in the stufte, when he is called to be a crowned King?

If Abraham saw his day by faith when he was but promised, and rejoyced, what cause of joy must it needs be to see the Saviour of the world when he is exhibited? If Saint Iohn Baptist did leape at his presence when he was in the wombe of his blessed mother. What will his glorious presence effect in them who shall behold him in all his royalty? if the wise men of the East went a long journey, and rejoyced to see the holy babe CHRIST in the house; what cause of joy will it be to see him sit in his glory at the right hand of his father, farre above all principalities and powers? If many Kings and Princes longed for that day to see their Saviour mortall, what resemblance is fit to expresse the joy of those that behold him crowned with glory and immortality? it is a passing

passing glory to be admitted to the sight of CHRIST his face, and to receive glory from the brightnesse of his Majesty, and if we wereto suffer torments every day, yea the very torments of hell for a time, thereby to gaine the sight of CHRIST, it were nothing in respect of the reward.

This Doctrine shewes us the extreame folly of all licentious livers and impenitent sinners, when they *vs. 1.* looke upon their wicked courses, what foresight can they have but of hell as their just reward? they would be with CHRIST (as they say) hereafter, and yet they will not have CHRIST to be with them now, and to rule over them; they will sow unto the flesh, and yet would reape unto the spirit; they are stout and will have their sinne though they be damned for it: we will (say those rebels in *Jeremie*) *Jer. 18-12.* *walke after our owne devices, and we will every one doe the imaginations of his evill heart.* Experience sheweth us that you cannot crush oile out of flints, nor sweet wine out of sower grapes, and if you be the seedesmen of darnell and cockle, you shall have no harvest of wheate or good graine; you will not live conscionably, and yet you would die peaceably; and though you speake CHRIST faire, yet you will loose nothing for his sake; the chaine will make your profession afraid, and reproach will make it ashamed: you love him well you say; but you will be advised not to displease such and such friends for his love; your fore-sight of heaven hath no hands to do good workes corporall and spirituall, nor eyes to shed teares for your sins and the sins of others, nor stomack to abide a holy and a religious fast, nor flesh

2. King 6. 26,
27.

Gen. 42. 12.

Psal. 50. 21.

2. King 9. 33.

to endure this mortification and zealous revenge, nor tongue to speake the language of confession, and zealous, devout and faithfull prayer; if then in your extremities and when your feares approach, you send for us, and as *Pharaoh* did for *Moses*, and never till then, and cry unto us *helpe us* and comfort us, as that starved woman did, to the King of *Israel*: We answer you as he did that distressed creature, *if the LORD doth not helpe you, how should we?* And now by this time I suppose you are brought to that passe, that *G O D*s servants whom you have in your prosperity despised, may say to you concerning all your daubers whom you then respected, where are they now that will prophesie peace peace unto you, your consciences which before were asleepe, being now awakened to heare the crie of your sins? and these glasses formerly covered with dust as it were, being wiped cleare to represent unto you the disfigured and odious face of your sins; your sins that when these evill daies shall come upon you (as they will or that which is worse) you must needs confesse to the terrour of your soules, that we *G O D*s Messengers have told you of these things, and you would not heare us, as *Reuben* said to his brethren. Your sins which you tooke to be your frinds (as *G O D* himselfe hath threatned) are suddenly turned to be your foes, and now do appeare as a marshalled armie comming in a terrible manner against you, and when *G O D* speakes to your consciences, as *Iehu* did to the *Eunuchs*, *who is on my side? who?* even they will cast you downe and dash, as it were, your blood against the wals, and make you to be trampled upon; and you can
cast

cast your eyes no way without horreur, if upwards unto heaven, they will tell you that you are justly excluded out of that happy place, if you thinke upon hell, the mouth thereof (as you feare) is open every moment to receive you when these evill daies shall come, &c.

Second Use of instruction is, that we would study our selves, and ransacke our soules, and be of good grounds, and to have certaine evidence that our change shall be for the better: mans wisdom teacheth him in summer to provide for winter, in youth for old age: if G o d be better then the world, and heaven better then earth, and the soule better then the body, shall we not labour while we live to get full assurance of being with C H R I S T, as Saint Paul, when we are dead? but heere is the maine doubt, how I should know and be assured thereof.

First, if thou art assured hereof, then hast thou faith, the maine and fundamentall grace, not *fundamentum quod*, that is, C H R I S T, but *enim* as a learned Schooleman doth distinguish immediately laying us upon C H R I S T, and as a Captaine, I say not making the graces as heavenly souldiers, but as bringing them forth to fight according to their severall operations; thou hast I say a lively faith both in that direct act whereby it justifieth, and also by a prudent observation of the worke of faith in thy soule; thou dost by faith believe that thou art justified by faith; thou hast also the attendant companion upon faith, that Christian hope whereby thou waitest on G o d till he accomplish all his gracious promises; if we come against the Divell as David did against the Philistine,

Heb 3. 6.

1. Sam. 17. 45.

not with sword, shield, and speare, but in the name of the LORD of Hosts, we are sure to conquer. If we have these graces and by the use of holy meanes do hold them fast, how happy are we! blessed is he that beleeveth the LORD's words to be all of them true, and blessed is he that waiteth on him, till he manifests the truth of his words, that believeth by faith that GOD is his Father, and expecteth by hope that he should shew a fatherly affection to him; who believes that salvation belongs to him, and waites by hope till he enters into possession of it: if this then be the blessed frame of thy soule, that thou resolvest and hopest to live, and thou resolvest and hopest to die in the armes of thy sweet Saviour, thou art in a happy case.

Matth 5. 25.

Ezek. 33. 15.

Iob 31. 38.

Secondly, if thou hast this holy affection to die, and assurance of being with CHRIST, when thou art dead, then dost thou labour for the true sense and feeling of thy reconciliation with GOD, and dost make thy peace with thy brother whom thou hast wronged, by word or deed; if thou lookest to see the face of CHRIST the righteous Iudge with comfort, thou wilt abandon foolish shame, and fond self-love, thou wilt make restitution, and returne goods in thy hands to the right owner; thou wilt not suffer sin to lie upon thy soule, nor let thy furrowes in thy field to cry out against thee, nor by proportion, the stone and timber of thy house to complaine of thee, Zach. 5. 4. for this would bring a curse to consume them: thou wilt often make thy reckoning even with thy GOD, for this makes friendship durable, if CHRIST be gone, as he seemes to be at sometime from his children, thou wilt

wilt seeke for him sorrowing as *Mary* his mother did, and thou shalt in *Gods* good time finde him in the Temple (as she did) I meane in the use of his holy ordinances.

Thirdly, alwaies be vigilant and watchfull; this spirituall watch is nothing but the carefulnesse of the soule to keepe spirituall graces in their vigour and activitie, and though *God* hath appointed watchmen over us, yet hath he not appointed watchmen for us, their watching is not in our stead to give us leave to sleepe, but it is to keepe us waking, *what I say to you, I say to all, Watch.* And very good reason, *You know not* (saith our Saviour) *what houre your LORD will come;* and our drouisie disposition will be soone rocked asleepe by Sathan, who besprinkles the temples of our heads with his spirituall *opium* of wicked motions and suggestions, if we doe not lawfully strive against them; take heede least thine own corrupt heart the greatest enemy thou hast beguileth thee not, be prudently vigilant to descrie dangers before they come, to prevent all occasions whereby thy happy estate might be lost; the dumbe beasts, as ox and mule, that are without understanding, will not come neere the place where they have escaped danger, and shouldest thou adventure to the hazard of thy soule? in knowledge be not like the horse and mule, in avoiding dangers be like them. Consider the Divels policie, he is a theefe, a beggar may safely passe by him, his aime is to rob the wealthy passenger: rub thine eyes often, frequently ransacke thy heart, keepe *Gods* feare fresh in thy soule. *Jacob* could not sleepe when he heard of *Esaus* his coming

Mar. 13. 37.

Matth. 24. 42.

Gen. 32.

Iudg. 16. 19, 20. against him, and *Sampson* had little list to sleepe in *Dalilaes* lap when he heard the Philistins were coming on him; delight in the society of the Saints, good company keepes us waking; all these are soveraigne helpes to keepe us spiritually watching.

Fourthly, often meditate on death, die (as it were) daily in the disposition of thy soule, and preparation to death; forgetfulnesse of death makes life to be sinfull, and death to be terrible as a destroying Lyon, whereas the sight of savage beasts is not terrible to those that converse with them; looke on death as on the sunne in an Opticke glasse, though it be farre off, yet it seemes neere at hand, and so in truth it may be neere us, being as a pit covered with snow into which we may suddenly fall; that which many carie in their rings, carie that in thy heart, *memento mori*, be like to those that in their life times had their sepulchres in their gardens, and places of pleasure, and that they might be mindfull hereof, some had dead mens skuls before their eyes in their most delicious banquets; by so doing, we should prevent a great deale of sinne, and it would be as a bitter pill to purge out many noisome humours, and prove that we are truly wise, alwaies ready for death: its an excellent thing when death approacheth, to have nothing else then to doe but to die.

Fifthly, it is a comfortable signe, if thou dost heartily pray to *G O D* for this very end as the Saints of *G O D* have done: prayer is our best guard when we are at home and when we are abroad, *G O D* will not denie our suits made in *C H R I S T* his name, because this was one benefit which *C H R I S T* merited for

us. Alas what else should we do when we are every day for ought we know going to judgement? should we not intreat the judge to pardon us? should we not with sighes and sobes cry continually unto him to be mercifull unto us? *Hier.* reports in the life of *Paul* a Disciple of *Anthony* the first Monke, and that not simplie for devotion, but to avoid persecution, that this religious man was found dead kneeling upon his knees, holding up his hands, lifting up his eyes, the soule was so devout that the very dead corps seemed to pray unto God, now this humble seeking to God by prayer that he would make us alwaies ready for death, argues a soule sensible of its owne weaknesse and of Gods goodnesse.

*Sermon lib. 1.
H. flor. cap. 13.*

Sixthly, if thou art sincere and sound at the heart; and walkest with God in the uprightnesse of thy soule, and makest this the crowne and garland of thy life which will never wither and decay, that thou hatest all knowne sins, not the outward onely whereof men may be witnesses, but all inward corruptions, as hardnesse of heart, wanton revengefull thoughts and such like, whereof the World can take no notice, if thou magnifiest Gods graces, and gracious persons, and canst be content out of thy love to CHRIST, to suffer any thing for CHRIST, this is sincerity: I say not legall sincerity, that is a perfection too high for us to attaine unto, nor onely naturall and morall integrity, whereby an unregenerate man is guided by the light which is in him without hypocrisie (this may the very heathens have) but evangelicall integrity, whereby the person being accepted for CHRIST, the heart though failing
in

Esa. 55. 7.

in some particular actions, yet manifests habitually grace by a constant course (in the generall) of a holy conversation.

Lastly, to name no more, if we are truly thankfull unto GOD for making a way for us to goe by death to heaven (by the death of his Sonne) whose portion by due desert was hell; how *Indith* and *Ester* were magnified for procuring deliverance to their countriemen from outward enemies, the Bible sheweth; how the Grecians honoured *Flaminius* the Romane for prevailing against *Philip* of *Macedon*, and proclaiming their liberty, is registred in heathen stories; with what applauses and acclamations of all the Romans, men, women, and children *Constantine* was received into that Queene of cities, *Eusebius* the Historian doth relate for vanquishing the Tyrant *Maxentius*, calling him their deliverer, their conservor, their bountifull Patron, a common good thing, &c. heere was love and thankfulnesse we see most earnest; GOD knowes and our owne consciences testifie unto us this day how farre we exceede those Grecians and Romans in mercies bestowed upon us, not by a mortall man but by our I E S V S, not from temporall servitude, but from the power of the diuel; if then our cries and acclamations be to our I E S V S constantly, *οὐκ ἔστιν ἄλλος*, as theirs were to their deliverers, and we can joyfully sound forth *S. Pauls* *ἐν ἡμῖν*, O death where is thy--sting--thankes be to GOD who hath given us victory through I E S V S CHRIST our LORD, this is a good signe of a blessed man; and if these are in you, I do assure you that your estate is now good, and by perseverance in them,

*Plutar. in vita
Flami.
Florus hist. Rom.
l. 2. 7.*

*Euseb. lib. 1. de
vita Const. c. 33,
34.*

them, shall be farre better hereafter, and these will comfort you when all the comforts of the world will faile. What will all friends, riches, and pleasures profit when you are on your death-bed: unlesse you have this foresight of joy in **C H R I S T**, you live (for ought you know) under **G O D**'s curse, the curse both of the Law, and the curse of the Gospell, and you can have no solid joy in any thing under the sun, no more then a condemned man can have in his wealth and fore-passed honour; but have and keepe these fruits of the holy spirit, and when death shall come to thee, and take thee (as it were) by the hand, thou hast no cause to shrink for feare, but maist say with *Babylas* slaine by *Decius* that persecutor, in the words of the Psalmist, *Returne unto thy rest O my soule, for the LORD hath bene beneficiall unto thee*, now my griefes farewell, and all my wrongs adieu, and now my soule be glad, for now commeth thy rest, thy sure rest, thy sweet and never fading rest; and that which comforted *Hezekiah* on his supposed death-bed, *Remember LORD how I have walked before thee with an upright heart*; that also was a great comfort to this our deceased brother, that he could say to me in this his last sicknesse, when I visited him, that he had walked in sincerity, and performed his ministeriall duties (setting humane unavoidable defects aside) with an upright heart, and so I doubt not but **G O D** sent his Angell to waite at his beds head to carie his soule when it parted from the bodie, into *Abrahams* bosome.

Esay 38.3.

Note.

You have heard (beloved) what was Saint Pauls desire, that was to die; and a reason implied of his desire,

F

desire

Quest.

Sol.

desire, for then he should be with **CHRIST**: hearken with the like Christian attention to Saint *Pauls* judgement or censure of that estate of being with **CHRIST**; this is saith he for the better or (as some expound the words) which is best of all: which occasions a Question, Whether is it better to be with **CHRIST** in his humane nature, then to be with **GOD**, whose beatificall vision is said to be the chiefe object of happinesse: To which I answer, that the Apostle doth not compare these together, I meane the enjoying of **GOD** and of **CHRIST**, as though his chiefe happinesse did consist rather in beholding the body of **CHRIST** then the face of **GOD**, but his being with **CHRIST** and that estate in glory is compared to his being in this present world, and he mentioneth **CHRIST** because he in his humane nature had purchased this great happiness for him, which consisteth principally in the vision of the divine excellencie: our happinesse is chiefly in **GOD** but by **CHRIST** his merit: doe we not thinke that many poore exiles stripped out of their inheritance, and banished out of their native soile, doe desire to see that day, and that blessed man that should bring them out of their captivity, and settle them in their former habitations, and rejoyce in him as the author of their happinesse: hence I note,

Aquila. 1. 2. 9.
3. art. 8. sine cō-
tradictione.

Doctrine 4.

*A life in heaven with **CHRIST**, is farre better then a life on earth with men.* It is better for the wife to be with her husband then in other company, and is it not much better for the Spouse of **CHRIST** to be with her **LORD**, whom she worthily esteemeth as the chiefe of ten thousand: this present life of nature

nature is good, the life of grace is farre better, but the life of glory is best of all; it is good to be a babe in CHRIST, it is better to be a strong experienced Christian, but to raigne with CHRIST is best of all; it is good to sigh and sob for sin, it is better to mortifie and to prevaile against it, but it is best of all to be perfectly sanctified, and purged from it. We know that *Abolon* recalled from exile, and not admitted to see his fathers face in court, was impatient of all delayes, and so are GODS children after they are called to GODS favour, long to see their Saviour which is farre better, which may further appeare by these differences betwixt these two estates.

2. Sam. 14.

Is it not far better to have the wayward old man in our bosome, the most spitefull enemy and false friend, I meane all the remainders of corruption, the leprosie and poison of sin quite abolished, then to have them still in us? while we live, they will be in us do what we can, we shall finde much ignorance of GOD and all his waies, much folly which keepeth us from taking any thing to heart which respecteth GOD or our selves, much uncircumcision of heart which makes us that we cannot be holily poore in spirit though conscious of innumerable motives which should induce us hereunto, much drosse of selfe-sufficiencie which will not let us perceive what need we have of GODS presence for the quickning, strengthening, comforting, directing and prospering of us in all our waies, though the breath of our nostrills be not more necessary for our naturall being then his grace is for our spirituall welfare and comfort;

Reason 1.

August. de natu-
ra & gratia. c.
36.

1. Ioh. 1. 8.

fort; these evils doe renew their assaults on us every day, and notwithstanding we renew daily our endeavouring against them, yet cannot we get that full conquest over them. If we could assemble all the Saints together, and aske them whether they were without sin, what do we thinke would they answer? whether that which *Pelagius* saith, or that which *Iohn* the Apostle saith? How great soever their excellency was, if they could be asked, they would cry out with one voice, *if we say we have no sin, we deceive our selves, and there is no truth in us*, and would they perhaps say so more humbly then truly? God placeth not the commendation of humility in any part of falsity: and therefore if they spoke this truly, they had sinne, because they humbly confessed it, and the truth was in them; and if they said they had sin when they had none at all, they did lie, and so did sin in lying, and the truth was not in them, but when we are with **CHRIST** all our sins are quite abolished, and not till then, and therefore to be with **CHRIST** is far better.

2.

Secondly, is it not far better to be in such a condition, where we shall be freed from all troubles, miseries, diseases and discontents, then to live in poverty, debts, diseases, disgraces, discontents and infinite crosses? even those things often which we love the best, and expected the greatest comforts from them may prove our greatest crosses, or at least we live in feare and expectation of changes and evils to come; now they that are with **CHRIST** are then and not till then, freed from all those evils which should make our life not over-pleasing to us, and they are not onely freed from those evils, but set in high places

out

out of the gunshot and danger of them, and therefore to be with CHRIST is far better.

Thirdly, is it not far better to live in such state, where we shall live without feare of displeasing our good GOD, and of loosing his favour, which is better then life it selfe, then to live in feare of displeasing him: from this feare in this life we can never be freed in truth, nor without great danger in our conceit, and it is a great bitterneffe to the soule to displease our best friend in the world; from these feares we are fully freed when we shall be with CHRIST, and therefore to be with CHRIST is far the better.

3.

Fourthly, is it not far better to be there, where we shall be freed from the molestations and temptations of the Divell, who as he is craftie, so is he cruell, then to be encumbred with them: Saint Paul we know triumphed, *when hee had finished his course and fought that good fight* against them, and shall not we? these infernall spirits are every where about us: when we are at our best devotions in the Church, one divell or other *stands at our right hand as at Ioshuabs*, to intice us to sinne, they have no place in heaven to trouble us when we are with CHRIST, and therefore to be with CHRIST is far better.

4.

2.Tim.4.8.

Zach.3.1.

Fifthly and lastly, is it not far better to be in heaven with CHRIST where no sin is committed, where are no false brethren to betray us, then to live in this world which is a very pest-house and *Sodome* full of filthines, and where perhaps we have not one entire good friend in the world: This is the condition of them that are with CHRIST, they are freed from that woe of the Psalmist; *Wo is me that I am constrained*

5.

Psal.120.5.

to dwell in *Mesech*, and from the company of all the wicked, and shall see with unspeakable joy and comfort the blessed Angels, and the spirits of all the faithfull departed, the glorious company of Martyrs which shine now much brighter then the flames wherewith they were burned, they shall see the blessed Virgin *Mary* the mother of our LORD, they shall see the most sacred humanity of our Saviour, and his comely face fairer then the sons of men; and above all this, they shall immediately enjoy the glorious presence of GOD, and have a cleare sight of the divine face: and consequently to be with CHRIST is the best of all.

V. 1.

First, if to be with CHRIST, is best of all, then (by the law of contraries) to be with the divels in hell is worst of all; to be borne in sin is bad, to live a slave of sinne is worke, but to die in sin is worst of all: to live in a deepe dungeon and prison, to be tormented with the sight of ugly divels, and that with everlasting fire without all ease, intermission and hope of remedy, what a wofull thing is it? if some have lost their wits by meanes of some dreadfull sight, yea if the very suspition of divels hath caused many men to tremble, and the haire of their heads to stand upright, what shall then the terrour and feare of that darke lake be, which is full of many horrible fiends & dreadfull hellish monsters? the appearing of divels in horrible shape, is a far greater evill then is imagined: some body saith (he beares the name of *Cyrril*) that one would choose rather to burne in a hot fire, then endure their fearefull sight. Good LORD that any Christian should live in the danger hereof, and yet

*Cyrril de vita B.
Hieronymi ad
suam Epistol.
B. Hieron.*

yet be senselesse: what to be a fire-brand of hell and not to be moved: this stupidity may make our hearts to quake, and our flesh to tremble, and astonish our senses; Oh then pitie your owne soules, pitie the soules of wretched sinners, and be intreated brethren by the sweet mercies of God, by all the sufferings of our Saviour, by all the joyes of heaven to *seeke the LORD while he may be found*: it the danger of sin was onely to be bond-men and bond-women, as *Queene Ester* Ester 7.4. said to *Abasheuerus*, *I would have held my tongue*, or I would have beene lesse importunate with you, but the punishment is a thousand times greater, and I am at this time Gods Messenger, to bring heavie tidings unto sinners, and I will tell you what you shall finde true by experience hereafter, that you who are despisers and contemners of Gods Ordinances, formall professors having a shew, not any power of Godlinesse, malicious persons, &c. shall after a litle time, yea a very litle time, cry out, *Wo, wo, wo*. Ah what an unfortunate wretch am I, that I have lost all hopes of heaven! time was when happinesse was offered to me, but I (foole that I was) rejected it, now alas shall I weepe and waile for ever. A litle city as I have somewhere read, resisted *Alexander*, he lighted a torch and vowed that if they submitted not themselves before the torch was burnt, he would burne their city into ashes; our life is like the burning of a torch; now must thou yeeld up thy selfe to be ruled by the LORD, or burne in hell, not as that city for a short time, but for ever: the everlasting flames of hell cannot burne out one staine of sin out of thy soule. What great benefits didst thou receive
of

Guliel. Malmes.
Continuator
Bede cap. 3.

of the world to allure thee to loose heaven? and what if thou hadst gained much riches and many pleasures, and enjoyed them a hundred yeares? all those are gone, and all are nothing in comparison of the least torment which thou there must suffer; then wilt thou cry out, oh unhappy pleasures, oh unfortunate riches, oh miserable time wherein I foolishly blinded my selfe! *Ethelburga* wife of King *Iua* a Saxon King in this land, *Anno Dom. 709.* by a godly policie wonne her husbands heart from carnall delights: on a day they had all outward solaces that heart could wish, the roome richly furnished with plate, they had sweet and pleasant musicke and delicate cheere; she caused the same place to be strewed with dung, and as loathsome as they could make it, she intreated and prevailed with the King to repaire thither, and beholding it, he mused in his minde of the change, she tooke the opportunity, and thus said unto him, where are yesterdaies delights, good cheere, and rich furniture? are not all such things as winde and vanity which passeth away? and with these and the like speeches she drew her husband to a mortified life. Oh that this or the like consideration could reduce the lovers of pleasures to the love of the everliving G o d! if the damned in hell could have but another life in this world, nay if those which have but seene them, the very sight, or rather (as I beleeve in my instance) the strong imagination of such a terrible sight; I would not wonder if they proved the greatest Saints on earth. Venerable *Bede* tells (as he thinkes) a true story, of one *Drithelme* by name, (the man lived in *Northumberland*) who was raised from

Beda hystor. Ang.
lib. 5 cap. 13.

from death to life, and reported wondrous things which he had heard and seene both of joy and fame, which wrought this great effect (as there is chronicled) that he utterly detested this present life, and abandoned all worldly cares, chastised his old impotent body with daily fasting, plunging himselfe in winter season into the cold water, singing of Psalmes and devoutly praying, and when the beholders said, Brother *Drithelme*, this is a marvellous thing that you can possibly suffer such bitter and sharpe cold; marvell not (saith he) for I have seene places colder then these. Let this move thee to *seek the Lord while he may be found*, the benefit of this life you cannot long enjoy, and when it is once past, it is ever past, you cannot recover it though you had in your power a thousand worlds to give to redeeme it.

And as for us fellow souldiers and deare Christians, let us hold fast that goodnesse which we have, let us play the men, let us be couragious, constant, and never weary of well-doing; let neither divell nor man take your crowns away from you, never look to enjoy a state which is best of all without much opposition. *Pharaoh* will pursue you with all his power to bring you backe into servitude, but do you like stout Champions repell the temptations of the divell, as *Gregory Nyssen* instructeth you. Avaunt thou cursed and unhappy creature, I am a dead man, a dead man loves not bodily pleasures, a dead man is not caught with riches, a dead man slandereth not, a dead man is no lier, &c. now have I another kinde of, another rule of life then formerly I had. I have learned to contemne earthly things, and to set my minde on heavenly

*Gregor. 22^a
Sancto Baptis-
Oratio.*

*Hiero. Epist. ad
Eustochium.*

*Bernard. Ser. 3.
de Adventu
Dom.*

heavenly things. That which *S. Hierom* spoke of judgement, we may apply to the joyes of heaven, let them be painted on the walls of our houses, and in every corner therof, that they may be alwaies before our eyes: as Captaines do encourage their souldiers to fight for their countrey, lives, profession, &c. so do I say to you brethren, it is the LORD of Hosts whose battailes you fight, it is your owne salvation which is in hazard, your enemies would rob you of grace, and deprive you of happinesse, if you give up your weapons you are undone and firebrands of hell, be valiant therefore and keepe this treasure, this pretious treasure which *CHRIST* (saith *S. Bernard*) did judge to be more pretious then his owne blood: if I had kept the blood of *CHRIST* which drop-
ped from him as he hanged on the Crosse in a glasse, how carefull should I be to keepe it? and must I not be carefull of my soule which is a pretious treasure kept in an earthen vessell? if thou art poore in thine outward estate, and *CHRIST* be thy portion, thou art rich enough, care not for outward poverty, be the LORD's servant now, and thou shalt be with *CHRIST* hereafter, which is best of all. If thou art afflicted in thy body with any grievous disease, care not for that; if afflictions worke kindly, to mortifie thy sin now, thou shalt be with *CHRIST* hereafter, which is best of all; if thou art basely esteemed and persecuted by wicked men, care not for that; if this be for rightousnesse and out of a desire to keepe a good conscience, thou shalt be with *CHRIST* hereafter, which is best of all. If thou hast but weake indeavours and a litle strength to goodnesse, if thou
strivest

strivest to be better, and art conquering thy sin, be
not daunted hereat, thou shalt be with Christ
hereafter, which is best of all. And to reflect upon
our deceased brother, now hast thou happy soule
that which thou hast so much longed for; thy death
is the death of all thy defects, and the beginning of
everlasting happinesse; thy faithfullnesse, thy integri-
ty, thy zeale have procured to thee a crowne of glo-
ry, now hast thou thy fill of happinesse; oh blessed
art thou that maist see the Lords face to face, that
thou maist enjoy the happy sight of thy sweet Savi-
our; thou beholdest thousands of Angels, the Assem-
bly of our first Parents, the seates of the Apostles,
the tribunals of the Prophets, the scepters of the Pa-
triarkes, the crownes of the Martyrs, and the praises
of all just men made perfect, as Saint Basil saith.

Basil de Baptes

fol. 147.

John 6.

Act 20.

V. 24. Nevertheless to abide in the flesh is more
needfull for you.

Our Apostle hath made it knowne unto us, why
in respect of himselfe he desired to die; and of this I
have already spoken: now doth he in this verse ac-
quaint us with the reason, why he should desire to
live, because his life made more for the profit and
advantage of the *Philippians*, then his death could do.
For making the way to the maine point which I do
only aime at, five things are to be cleared.

1. What is meant by Flesh: the mortall body
in which the soule dwelleth by a Synecdoche, flesh
being a conspicuous part thereof.

2. What is it to live in the flesh: it is to live a na-
turall

2. Cor. 10. 3.

Phil. 1. 13.

in all life preserved by naturall meanes, as eating, drinking, sleeping, &c. we walke in the flesh though we do not warre after the flesh; yet take him not as if he meant to abide alwaies in the flesh, and by a priviledge to be exempted from death which is appointed for all men, but he meanes deliverance from those present bonds, and the continuance of his life for a time to the furtherance of their faith and joy.

3. Marke here and in the former verse that our Apostle speakes as if his soule was himselfe, and as if his body was no essentiall part of man, this is not true in propriety of speech, and therefore is to be taken improperly by a Synecdoche, *Integri pro membro*, the whole is put for a part, and heere for a principall part of *Paul*, the same trope in the like phrased touching our Saviour *CHRIST*, is by a kinde of Appropriation called by Divines the Communication of properties; and these are usefull termes happily invented to cleare these and many obscure Texts of Scripture touching our Saviour. But to returne to our Apostle: Saint *Paul* consisteth of flesh and spirit, or soule and body, and yet Saint *Paul* saith, for him to abide in the flesh is more profitable for them. When he died he was with *CHRIST*; how? not with his body, but with his soule: Saint *Paul* is dead and hath seene corruption. How? in body, not in soule. Saint *Paul* in propriety of speech abideth not in the flesh, but his spirit a principall part of *Paul* that is it which during the terme of this naturall life abideth in the flesh or bodie.

4. *More necessary*] This is not spoken simply but comparatively; it was not absolutely necessary for the

John 9. 13. &
John 6. 62.
Acts 20. 28.

the Church that Saint *Paul* should live, for *God* could even then as after his departure he did, provide other instructours to build his Church and House, but yet it was more necessary for their profit that he should live then die.

5. *For you*] But why more necessary? was it not because his appointed time to die was not yet come? this is true, but personall. He mentioneth that which concernes the *Philippians* that they might take notice how carefull he was for them, and how thankfull they ought to be to *God* for him.

My life is more needfull for you, for the furtherance of your faith and piety.

Q. Did Saint *Paul* desire to live only for the good of the *Philippians*?

Sol. He neither saith it, nor thinketh it. He saith his life was more needfull for the *Philippians*, so it was, but he saith not, only for them.

Q. Why then doth he only name them?

Ans. Because he only writeth to them.

Behold a patterne of admirable love to the sheepe of *CHRIST*, preferring their welfare to his owne present glory. What Merchant (saith Saint *Chrysostome*) having his vessell fraught with rich commodities, if he could safely arrive at a haven would doubt to do so, rather then be still tossed in the sea? What Champion would strive for the mastery when he might weare the corruptible crowne? What Commander when he might rest at home in glory after a triumphant victory, would rather still continue the fight to the hazard of his life and honour? and yet this is Saint *Pauls* choise, wherein he resembles a

Chrysost. in lect.

woman that hath husband and children, her husband is in a far country & she is with her children; she may go to him whom her soule doth chiefly love, and there she shall be abundantly provided for, but then she must leave her children behind her, and what then wil become of you my poore children: it would be better indeed for me to be with my husband, but it would be worse with you then now it is; for your sakes therefore it is that I neglect mine own present honour to do you good. Leaving this discourse, the words do naturally yeeld us this Doctrine, which I will handle being pertinent to our present purpose.

Doctrine 5.

The life of a faithfull Minister doth more good, and is more profitable for Gods people then his death: This doth Saint Paul witnesse of himselfe, yet from this particular and worthy example, the grounds and reasons of his assertion being common, and the same in others that they were in him, the doctrine is generally true of every faithfull Pastour, that they do more good to the living Saints while they themselves do live, then when they are dead. The Word of God in the mouthes of the Ministers is not weake, but mighty in operation, able to cast downe strong holds and whatsoever opposeth it selfe to it: though Sathan be the strong man that keepes possession, yet the Lord is stronger and can cast him out. See the efficacie and wonderfull working of the Gospell, that Saint Paul could say for his part onely, that from Ierusalem round about unto Illyricum, he had fully preached the Gospell of CHRIST, and as the lightning commeth out of the East, and shineth to the West, and as the sun going forth is from the ends of the
heaven,

Rom. 15. 19.

Matth. 24. 27.

heaven, and his circuit to the ends of it, and there is nothing hid from the heat thereof: so in Saint Pauls time the Gospell was come into all the knowne parts of the world, and brought forth fruit, as it did amongst the *Colossians*; thus did the Gospell strangely spread it selfe by the preaching of Gods servants, even while Saint Paul himselfe was alive, and after the Apostles by their Successours as they were Pastours: as the soule in the body, so were Christians dispersed in the world, even the *Getulians*, *Moors*, *Spaniards*, *Galls*, and the *Britans*, the *Sarmatians* also, *Germanes* and *Scythians* do believe in CHRIST, before whom the gates of all cities are throwne open, and none are shut against him, before whom also the iron locks are broken, & the brazen gates are opened, i.e. the hearts of very many that were holden fast locked by the divell, are now unlocked by the faith of CHRIST, saith *Tertullian*. What instrument was ever so weak to effect Gods will, if he tooke it in hand: though the Apostles presence was but weak, and their speech rude, and their words distastfull and unwelcome to the world, or if they had beene to preach to Infants and children not seasoned with inveterate idolatry, it had beene no great mastery to have brought them to the faith of CHRIST, as it was no great glory to the Spaniards, to vanquish the Indians, when *Brutus* the Italian reported that he durst be one of the 25. that would fight with ten thousand, nay with twenty thousand of that naked people: but the case is altered now, for 1. They were but a few for number (as the Apostles were) and of no great reckoning in the world: 2. For the same men

Psal. 19.6.

Colos. 1.6.

7.01.102.0

7.01.102.0

*Tertul. adversus
Iudeos.*

1. Cor. 10. 5.

2. King. 18. 39.

men to teach a strange doctrine to believe on CHRIST crucified, and to be ready to lay downe their lives for him, if they looked to go to heaven.

3. To preach to the world when many of them did seeke after wisdom and secular Philosophy, as did the Grecians, many after state policie and warre, as did the Romans, and all of them trained up in a long continued will-worship, and damnable idolatry of a deepe die, yet the Gospell by the preaching of it, as *Abarons* rod amongst the serpents of the Magicians devoured them all, and brought them to acknowledge allegiance to it; surely this should make us cry out, as the people did upon the prooffe that *Elias* made, *the LORD bee is GOD, the LORD bee is GOD*. Now the LORD doth this great worke by the Ministry of living men, and sometimes by weak men, that the excellency of the power may be ascribed to GOD and not to man: and thus you see in generall the great profit which accompanies the worke of the Preachers in the plantation and foundation of Churches: let us consider some particular benefits which redound to them which are actuall members of a visible Church; and they are either 1 in regard of the bad, or 2 in regard of those that are good, or 3 in regard of all sorts both good and bad.

1.

First, I say their life is more needfull in regard of those that are actually as yet in the state of unregeneration, and that in a double respect:

First, to be a powerfull meanes of converting the elect, and to bring them to all the degrees of salvation: other professions do time at the good of this life, the

the Physitian at the health of the body, the Lawyer for the right of his Client, but the end of the Ministry alone, is chiefly to save mens soules; Vocation that is *by the preaching of the Gospel*; Iustification another degree of salvation, that is for **CHRIST** *his sake by faith which is given by hearing the Minister*; Sanctification another degree of salvation in this life, is *by preaching of the Word*, in regard of dying to sinne: the Minister is as *the salt of the earth*, in regard of living to righteousness, *its the Word of grace by which wee are sanctified*. What had become of *Pauls Sergius*, of *Onesimus*, of *Lydia*, and of many Churches if they had not beene called to **G O D** by the preaching of Saint *Paul*, who restored those to life saith Saint *Chrysostome*, which had sixe hundred vlters by sinne? but what need I instance in particulars; the consciences of millions converted, can witnesse that Ministers have beene their spirituall fathers, their preaching hath beene the key to open the kingdome of heaven, and they are appointed by **G O D** *for the gathering of the Saints*.

2. Theff. 2. 14.

Rom. 10. 14.

Matth. 5. 13.

2. Cor. 3. 8.

Ephes. 4. 11.

Secondly, their life is profitable, if not to convert, yet to civilize people, and to restrain the corruption of nature; even reason and Philosophie over-ruled *Pythagoras*, by nature the worst of men, as *Philemon* the Astrologer conjectured, to conquer his naturall propensions to vice, and to become (as his Schollers thought) the best and the most worthy man that lived; much more effectually sure is the Word preached to produce morall vertues, and to enable some to doe morall workes rationally, out of the sway of right reason, though not obedientially

See Bradwardine,
de Causa Dei. l. 2.
c. 3.

H

with

with a pure intention to obey and glorifie God; preaching is as a banke to hinder the inundation of liane, and to keepe men in outward conformity, this keepes calmenesse upon the face of the Church and mankind, which otherwise might degenerate into savage brutishnesse. *Herod* was better by hearing *John*, and reformed many things that were amisse, and by their meanes they may have many graces of the spirit, it is the influence of the same sun which ripeneth both the grape and the crab, it is the same spirit also which helpeth the wicked in their morall, and the godly in their spirituall workes, those I speake of may have illumination and a taste of the heavenly gift, and may propagate Gods truth to others, as *Joash* the King did all the daies of *Iehojada* the high Priest, and *Vzziah* in the daies of *Zachariah* the Prophet: and who sees not that the presence of a godly man doth bridle the tongues of the wicked from wicked speeches, though sore to their griefe, as *Iob* saith, *in my prosperity the young men saw me and hid themselves, the Princes refrained talke, the Nobles held their peace, &c.* and the same is reported of *Qato*, that they would forbear to speake uncomely things on the stage while he was present: and if swearers rap out unawares prophane oathes in the presence of a grave man, they checke one another, know you not that such a one heard you: the Divell dares not shew himselfe a divell in his colours in the presence of such a reverend man as this our brother was.

2.

Secondly, the life of a Minister is more needfull then his death, in regard of those that are effectually called.

First,

First, because there is after conversion much corruption and finnes in Gods people to be mortified, whereof they may justly complain as did Saint Paul, *Rom. 7.* the best Christians are like pieces of gold, they are too light and must have their graines of allowance to make them currant, *who can say my heart is cleane?* he proposeth the point in his armour by way of demand, making his chalenge to all the world with his triumphant negative, knowing that no man durst step forth, none could justly say, I am entirely innocent, I am as good as I ought to be, as good as the holy law requireth that I should be. Private helps I know, as prayer, fasting, meditation, have their force to abate the strength of sinne, that yet the lively two edged sword, the sword of the spirit in the mouthes of Gods Ministers, hath the preheminance, that is the *fire to wast it, and the hammer to bruise a hard heart.* *1 Cor. 23. 29.*

Secondly, their Ministry is needfull to discover finnes after renovation: there are secret darke corners in our hearts which are deceitfull, wherein wickednesse doth lurke. *Who can tell how often he offends? cleanse me from secret finnes.* If unknowne sins were in David, who was a man of an excellent spirit, of great understanding, and a strict examiner of his owne heart, can any man say in truth he is free from them? Saint Basil saith, it becomes all men to acknowledge that they are not worthy to speake before the divine Majesty, because they are sinners: we are guilty of many faults which we know not, in that respect we may say with our Apostle, I know nothing by my selfe, yet am I not justified thereby, it is, I sin greatly, *Basil institutio aspiran. ad viam perfectam.*

1. Cor. 14. 35.

Heb. 4. 13.

Ephes. 3. 10.

13m. 3. 2.

but I do not understand it. Hence the Prophet saith, *who understands his faults?* thou wilt confesse if thou art wise, that thou art a greater sinner then other men: so *Basil*, private meanes such as are the looking into the law of liberty, friendly reproofes, and instruction, and such like, are much availeable, yet that which doth most lively discover it, is prophesie, that is it which unbowells corruption, and best displaies the hidden nakednesse of old *Adam*, and which doth exceedingly advance the honour of the Ministry by the preaching of the Gospell, Angels, yea chiefe Angels, as principalities and powers have learned, what formerly without sinne they did not know, *i.e. the manifold wisdom of GOD in the dispensation of the unsearchable riches of CHRIST to the Gentiles.*

Thirdly, many are the steppings aside out of GODS way, in regard of actuall sinnes even in the most sanctified, *in many things we sinne all.* *David* did so, and *Peter* did so, and what sheepe of *CHRIST* doth not so? checks of conscience, I know, and *GODS* fatherly chastisements are good helpes to reduce us into the right way; the one is our bosome remembrancer, and the other is like to *Jonathans* arrow, which hath *GODS* message in the feathers, yet neither conscience nor crosses hath power comparable with *CHRIST* his voice in the preaching of the Word, to procure our revocation into *GODS* waies.

Fourthly, Christians ought to be confirmed in their gracious estate, yet whose faith is so constant, that it admits no wavering? whose patience is so fixed, that it admits no staggering? the clearest suns
of

of the Church have beene more or lesse eclipsed in their faith, their patience and their piety: of all outward meanes to make us hold out, preaching is the principall, that is as *goads* to pricke them forward that are under the yoke of **C H R I S T**, that is as *salt* to sweeten them and to keepe them savoury, it is with our hearts as with our soile, which is not like the land of *Canaan*, the former raine after seeds time at the fall of the leafe, and the latter raine at the spring, to ripen the fruit sufficed, insomuch that Saint *Hierom* living in *Canaan*, never saw raine there in *June* and *July*, but our soile though now well watered, yet except it be well refreshed and often comforted with drops of raine from heaven, will parch and wither.

Math. 5, 13.

Hiero. in Amos.
4.

Lastly, to name no more, they are notable meanes to increase the vigour and livelie-hood of saving graces; they are as bellows to increase the flame, as a sweet raine to make the **L O R D S** inheritance to thrive in goodnesse, they are as milke and wine, and meate to make the children of **G O D** to shoote up to their just stature, and as a strong gale of winde to carrie their vessels to the desired haven, as *Hierom* saith, *Pugilum fortitudo clamoribus incitatur*, though champions fight valiantly, yet their courage is enflamed by the acclamations of the by-standers, so is it with you, when we pray, exhort, beseech that which you do well, you do it continually, more sincerely and zealously. What good soule by experience findeth not graces excited, good motions kindled, holy resolutions furthered and gracious operations intended by a profitable Minister?

Hiero. ad Demetrium.

Reason 3.

1 King 2. 19.

2 King. 13. 14.

Exod. 32. 25.

Num. 16. 47.

Iustin Martyr
Apolog. 1 pro
Christianis.Theodor. Sælor.
Patrum historia.
Iacobus.

Esay 3. 2.

The third Reason why the life of a godly Minister is more profitable, is in regard of all both good and bad, as touching the continuance of blessing. For he is as *Elisha* said of *Elias*, and King *Joash* of *Elisha*, the chariots and the horsemen of Israel; he fights while he lives, and bends his forces against all manner of sinnes, which make a people naked and expose them to the wrath of God, hee stands in the breach betwixt the living and the dead, to avert the plague, and to make an atonement for the people, as *Aaron* did; and doubtlesse the man of God must be a good part of those righteous ones for whose sake the Sun is not darkened, and that the Moone gives her light, that the frame of heaven and earth continues as we see this day, as *Iustin Martyr* sheweth; they are a good part of those impregnable bulwarkes against all enemies, as *Theodore* shewes in a memorable example when *Constantine* the great was dead. *Sapores* the King of *Persia* did strongly besiege *Nisibis*; there was a holy man of God, *Iacobus* by name in that city, the Citizens beseech him that he would shew himselfe upon the walls of the city, and pray against the enemies, which he did, and the Lord sent a cloud of flies and gnats amongst the besiegers, which dispersed them. Behold a whole city saved by the meanes of one religious man, and hence also it is a signe of Gods wrath and heavie displeasure, and a forerunner of farther judgements, to have excellent instruments of God taken away, and therefore the Lord purposing to visit the Jewes for their iniquities, threatens to take away from them the Iudge and the Prophet; and the Lord useth

useth as himselfe speaketh, *To take away the righteous, that their eyes may not behold the evill to come*, though this be litle laid to heart as there is said. When we see a gardiner take away the wall and fence, plucke up the choifest plants, take away the ornaments and beauty of it, and lay it open for the beasts to enter, we may suppose he intendeth not to continue, but to deface his garden; so when we see the evident footsteps of Gods wrath, and the fire of his jealousy (as it were) breaking out by the smooke, beginning to appeare by taking away profitable men as plants of his garden, which his owne right hand hath planted, we must lay it to our hearts, as a probable token preceding a heavie judgement; by which it doth appeare, that the wicked do enjoy temporall blessings by the life and prayers of a good Minister.

Esay 57. 1.

Cum aliquis (vultu & specie gravitatis reuerentia) decidit afficitur, quia destruitur grex iuvenum mure seminis; denique peritura urbis aut malorum imminentium vel futurae labe hoc primum indicium est, &c. S. Amb. de Cain & Abel, l. 2. c. 3.

Vse 1. Is of Confutation to the Church of Rome, which do maintaine the invocations of Saints departed, and say that their favour with God (which we denie not) is improved, and that his affectionate notice of the peoples necessities, continues greater after death then when he was alive; if so, the speedie dissolution of Saint Paul, had beene as expedient for the Churches which he had planted, as for himselfe, for so (to use their owne language) they might have had a new Patron in the court of heaven, and it would be expedient for the benefit of the Church militant, that the godliest Ministers should die the soonest and the fastest, for so they may become more then Apostles, able to heare the prayers and undertake the Patronage of many thousands with

Vse 1.

Ioh. 14. 13.

& 16. 23.

Rom. 8. 34.

Heb. 9. 6, 7, &c.

Rolloch, on Col.

fol. 171. lin. 9.

with whom they had no commerce while they lived, but it was never profitable for the Church to be deprived of the godly Pastours bodily presence in this respect; this is to rob **CHRIST** of his prerogative, sitting at the right hand of his father, in the Tabernacle of this world, as was in the first Tabernacle, we may finde many Priests to imploy as Agents for us with **GOD**, but in the *Sanctum Sanctorum*, the second Tabernacle, there is but one Agent who hath royall commission to deale betwixt **GOD** and men. I dare be bold to say, that if the Angels and Saints would take the honour that the Pope and his Clergie would give them, they should all goe to hell and leave the joyes which they now have.

2.

Hos. 7. 11.

Pro. 23. 35. &

Ier. 5. 3.

This point serves for the reproofe of such persons, which feele no sorrow for the losse of the chiefe staies of the Church, which are like a dove without a heart, and like the drunkards are stricken and yet feele nothing, which loose an eye and are senselesse in this losse, which have their master-pieces and posts that hold up their house removed, and yet lay it not to heart, which have the pawns of their peace, and the pledges of their posterity taken from them, and regard it not: these mens affections had need of the spur, which have stony hearts, and bowels of brasse, which are not pensive at all for the losse of a deare brother, which perhaps as *Saint Austen* complaines, can weepe when he read the story of *Dido* and of *Troy*, and such fabulous reports, but he could not do so for the miseries of **GODS** Church, these men are as farre from sympathie towards

wards the miseries of Gods people, as from an inward feeling of the tender mercies of God to their owne soules; the harder the heart is, the worse it is, and the worst of all is hardest to mourne for so great a losse.

Thirdly, and much more doth this Doctrine condemne their practise, that if their Pastour be a faithfull teacher, one that keepes nothing backe from them, but *delivers* unto them *the whole counsell of* 3. Acts 20.27. God, as *Paul* did to the *Ephesians*, if he denounceth the judgement of the LORD against sinners, if he layeth the axe to the roote of the tree, and launceth their festered sores to the very bottome, they do even for their work sake, esteeme them as *Ahab* did *Micaiah* to be their enemy, and the more he loveth them, the lesse he is beloved of them, and do wish from their hearts that he might not live amongst them, but do labour to make him weary of his life by vexing him, casting many times the very name of a Priest, as a terme of reproach upon his face; the abundance of this Manna and bread from heaven, makes them to loath it and the Messenger that brings it. The reasons of both: 1. Because such men feelee not their sinne nor their misery for sin. 2. Nor tast the comfort, sweetnesse and power of grace. 3. Nor do consider that Presbyters are Gods hands to conveigh graces to them; hence doe these fellowes scorne them in their hearts, and so have as it were a brand set upon them to be *Atheists*, irreligious persons and despisers of CHRIST as that ancient and holy father *Ignatius* phraseth them. Ignat. Epist. ad Trallian.

Fourthly, this consideration that the life of a good

I

Pastour

Ester. 4. 1.

Aa. 8. 2.

Bradford.

Pastour is more profitable then his death, should put us in mind of a duty to mourne and grieve for the departure of an eminent member in the Church: God is not like to the Persian Kings, *in whose presence no mourners were suffered to come*, but godly mourners are alwaies welcome to God. See the practise of this duty but in one example, *the devout men that buried Stephen made great lamentation over him*, though Stephen was a Martyr, and which was his honour, the first Martyr too, and if I well remember, a Martyr saith, *if there be any way to heaven on horsebacke, it is by Martyrdome*; yet did devout men make great lamentation over Stephen. See the bowells of men indued with Gods spirit, they are full of affection, full of tenderneffe, so that the streames therof do overflow the bankes; and good reason, they have fewer friends remaining, and fewer helpers, fewer prayers are made unto God, and fewer remaine to whom they may doe good, and from whom they may receive good. And according to this present occasion let us practise a duty which we owe in regard of our deceased brother, even to mourne: away with that Stoicall opinion which allowes not their wise man to sigh or change countenance at any crosse accident, this neither sorts with religion nor reason. No, we have cause all of us to mourne, not you only of this towne, but your neighbours round about you, nay this whole country; and say as *Elisha to Elijah*, my father, my father, the Chariots and the horsemen of Israel: he by his fastings, often and extraordinary prayers, often hath stood in the gap, and mightily wrestled with the Lord to keepe away judgments;

ments; and like another *Elijah* hath left his mantle, or *Dorcas* her garments for the poore, some godly workes, the fruits of a sanctified heart and braine behind him, and many no doubt are strangled in the wombe by his death which shall never see light.

Touching the beginning of his studies, they were not so commendable as could have beene wished; he was tainted by his Schoolemaster in his youth, and continued a Papist in heart at *Oxford* certain yeares, and resolved with one *Anderson* to have gone to the Seminaries beyond the sea: but *God* happily crossed that designe, and effectually calling him to the fight of his sinnes, and the light of his truth, drew good out of that evill, and taught him so much the more to detest popery, and to discover hypocrisie and dissimulation in *Gods* worship and in ordinarie conversation above the ordinary straine of Writers.

How industrious a student he was in the University, his many note bookes left behind him will beare witness, and how well reputed he was for his learning as his other exercises, so his publike disputations before King *JAMES* will testifie.

But Learning is nothing, Industry is nothing to be praised before *God* without grace; grace hath the preheminance and gives the luster to all the rest; the *LORD* enriched his heart with a great measure of grace, hence is it that his life was unstained and without reproofe; though he was not freed from infirmities, yet he was from crimes.

Hence it was that he was so laborious in his Ministry, a true student he was all his daies, as appears

by his library though great, yet very few bookes in it which were not read over and noted in the margin, and he attained that high straine of grave eloquence, familiar to him, scarce imitable by any others; you weretwice a weeke ordinarily fed with Sermons and Catechismes, and with the Exposition of Scripture on Holydaies which would have beene acceptable, wholesome foode I am sure, to the most learned auditory of the land.

Epistle Dedicated
to Sir Robert
Carre.

And though he was so great a Clerke, and so famous, yet was not he ambitious nor sought great matters for himselfe, and he doth beseech an honourable Knight, to whom he dedicated his last booke, and all others in him to do him that favour, nay that right, nay that honour, not to conceive that he had a thought that way.

Note.

His heart was set on, and the bent of his study was for matter of Sanctification, both of himselfe and of his hearers, for himselfe he could professe (and oh that all Priests & Pastors could do the like!) hee did I say professe to his comfort on his death-bed, that he never taught any godly point, but he first wrought it on his owne heart; towards others he was a powerfull instrument to batter the kingdom of the divell, he was a downe-right preacher and spared no sinnes, he made many an unconverted sinner to quake and to tremble at his discourfes, as *Felix* did at *Pauls*, and cast them into a strong fire of legall humiliation; he was an instrument to pull many captives out of Sathans snares, many of you can step forth and say he was my spirituall father; he had a searching Ministry to discover the hidden abominations

nations of sinne, to strengthen and increase the graces of those that did stand, to quicken those that languished; many have cause to blesse God for him, and do owe even themselves unto him, as *Philemon* did to *Paul*. Philemon 19.

From this spectacle before our eyes all of us may learne something for our imitation: doth any one prophane Gods ordinances by a dissembled religion? let him forsake it, and flie from it as from a serpent, (for, I speake, to the glory of Gods mercy, turning his face from *Babylon* to *Ierusalem*) so did our deceased brother; doth any one walke before God with an upright heart, let him hold out to the end, run his race and finish his course both in health and sicknesse; for so did our deceased brother.

A great man, great in worth is fallen in our Israel, and there wil be a great losse of him, his wife shal find the losse of a gracious husband, his children shal find the losse of a gracious father, his sheepe shal find the losse of a gracious shepheard, we of the Ministry shal find the losse of a grave, learned, & a gracious brother, the devout Christian that desires to have all his sins unbowelled and discovered, shal finde the losse of a gracious soule-searching Minister, he that would have rules to avoid particular finnes, and to make progresse in all vertues shal finde the losse of a copious and experienced directour, he that is wounded in conscience shal finde the losse of a skilfull Surgeon, who in that art was one of a thousand to restore righteousness, the vertuous, rich, and humble, poore Christians that feared God, shal finde the losse of a loving friend & a gracious supporter, those that are in wants and truly religious, shal find (to my
I 3 knowledge)

knowledge the losse of a liberall reliever and comforter, nay poore condemned Christians shall finde the losse of a charitable instructour: and what shall I say more? the whole land shall finde the losse of a zealous pillar and of a powerfull prevailer with God for the continuance of our happinesse: so that all had cause to pray not as the dresser of the barren figtree, but as for a fruitfull tree, *L O R D let it stand one yeare, nay many yeares longer; but the greater our losse is of him, the greater is the gaine unto himselfe, and as he is crowned with glory in heaven, so his remembrance to many of us, will be like that of Iosias to the Iewes, It is sweet as honie in all mouthes, and as musicke at a banquet of wine.*

This consideration may be of good use for Gods people; First, that they would set a high price on good Ministers, and *afford them a singular measure of love* as to spirituall fathers, God honouring them so highly, as joyning them with himselfe as *co-workers* in the regeneration and salvation of his people; against whom Sathan and his instruments are most enraged: towards such let the affections of Gods people be most enflamed; though their persons may be contemptible, yet in regard of their high calling as they are *C H R I S T s* Ambassadors they are venerable, they are deare unto God; you cannot contemne nor reverence them, but this reacheth unto heaven, and in the last resolution reflects on *C H R I S T* himselfe, *C H R I S T* is interess'd both in the contempt and in the respect you shew towards them.

Secondly, it should teach them another duty, to pray

Luk. 13. 8.

Eccles. 49. 1.

1. Thess. 5. 12,
13.

1. Cor. 3. 9.

Luk. 10. 16.

pray heartily to G O D for them, that G O D would give his *Vrim* and his *Thummim* to his holy ones; this was the prayer of *Moses* for the Tribe of *Levi*: thinke of them as Saint *James* said of *Elias*, *That they are men subject to like passions that you are*, conceive us not to bee of *Laodicean* temper, to stand in need of nothing; wee are no better, nor so good as Saint *Paul*, and yet good. Saint *Paul* is frequent in his exhortations to the people to pray for him; brethren we had need of your prayers, none more need then we: something it is that Saint *Paul* in his prayer for the Churches, useth this forme, *Grace bee unto you and peace*, but when hee writes to *Timothy* and to *Titus*, separated for the service of G O D, he prayes for *Grace, Mercy, and Peace* for them. They in speciall manner it seemes doe stand in need of G O D S mercy; pray for such then, and for their continuance, that they may live, be guides to the blinde, lights to them that sit in darkenesse, Instructors of the ignorant, and by a godly life examples to the flocke over which the L O R D hath made them Over-seers.

Deut. 33. 8.

Iam 5. 17.

Revel. 3. 17.

Get now all the good you can from profitable Ministers while you enjoy them, heare them every L O R D S day, as though it was the last day you should heare them; whiles the yeares of plenty last, store up with good *Ioseph* provision which may preserve your lives if a dearth should come, like the shel-fish, sucke in that moisture while you are in the waters, which may preserve you on the dry land. When *Nilus* over-flowed the bankes, the Egyptians were so wise, to dig pits to retaine the water to serve their

turne,

turne, when the water of the river returned into its channell. Doe thou so for thy soule in regard of the waters of life, store now thy selfe with the bread of heaven, least thou finde to thy grieve the greatnesse of a benefit in the losse thereof: unwise they are that know not the true worth of blessings but by wanting them, which wise men had rather learne by keeping them. Oh carie thy selfe towards them as *S. Irenaeus* did towards that blessed Martyr *Polycarpus*, many yeares after he did keepe fresh in memory the disputations of *Polycarpus*, his goings out, and commings in, his manner of life, the shape of his body, his Sermons to the people, how he conversed with Saint *Iohn* the Apostle, and with others which saw the LORD, he could recite what he reported as spoken by them, &c. such a deepe impression in his soule there was left many yeares after *Polycarpe* was a glorious Saint in heaven; and I beleeve that this our brothers unaffected gravity, his wise cariage, and many of his gracious specches are written with the pen of an adamant in some Christians which will be legible in them so long as they live.

Lastly, let us of the Clergie while we live, doe all the good we can, and put forth our selves with all laboriousnesse before the day of harvest; the gifts of the spirit are given to profit withall, God gives these ministeriall talents to this end; and let us imploy our talents to attaine this end, while we continue in this Tabernacle, let us not cease to put men in minde of their duty, as Saint *Peter* professed he would doe; let us pitie the case of all disobedient persons,

Euseb. Eccl. Hist.
1. 3. 18. 6.

1. Cor. 12. 7.

2. Pet. 1. 12. 19.

persons: let other fishers, if they thinke good, fish for riches, or for vaine applauses; but let our chiete aime be to deliver a sinner from the pit of destruction, and rather to speake five words in compassion to save a soule, then five thousand for any sinister end whatsoever; the soule of the poorest man is very pretious, and the losse of it cannot be redeemed with a world, it is sinne that looseth the soule. Oh how unhappy are all sinners, how miserable! which would make **G O D**'s servants shed rivers of teares if they thought advisedly thereof, and mourne over them as our Saviour did over *Ierusalem*, when hee beheld their present security, and foresaw their future ruine, *If thou hadst knowne these things that concerne thy peace, how happy hadst thou then been?* let us then be faithfull and laborious, and so much the rather now ought wee to bee laborious, to make up this breach for the losse of our brother, if **G O D** enable us; the **L O R D** himselfe is the heavenly teacher of this lesson by a just proportion in a like case. *Moses my servant is dead, now therefore arise Iosuah--be strong and of a good courage;* this our brother **G O D**'s servant is dead, let us therefore who doe by the goodnesse of **G O D** remaine yet alive in a better degree then formerly, be faithfull in our callings, let us be more industrious in reading, in meditating, in conscionable preaching, and in a holy walking in the feare of **G O D**, that so wee may repaire what we may our great losse by the death of him; and truly wee have great encouragements so to doe: for as **G O D** was with *Moses*, and promised to be with *Iosuah*, so will the same **G O D**, if we

Luk. 19. 41.

Matth. 23.

Iosh. 1. 1. 6.

Iosh. 1. 5.

Heb. 13. 5.

continue so doing, make the same word good unto us, he will be with us, *He will never leave us nor forsake us*; and when this short, uncertaine, vaine and wretched life is ended, we are already assured, that every one of us shall heare to our everlasting com-

2ath. 26 .33c

fort, that blessed sentence, *Well done thou good and faithfull servant, thou hast beene faithfull over a few things, I will make thee ruler*

over many things: enter thou into the joy of thy Lord Which he

for his mercy sake grant vn-

to us all, Amen.

FINIS.

MUSEUM
BRITANNICUM

